

VISIT...

LANZAROTE
Caliente.COM

The آدابُ النَّوْمِ وَتَغْيِيرُ الرُّؤْيَا Dreamer's Handbook

Sleep Etiquettes & Dream Interpretation
In Light of the Sunnah

محمد بن مصطفى الجبالي

Muhammad Mustafā al-Jibāly

مَشْهُورَاتُ الْكِتَابِ وَالسُّنَّةِ

Al-Kitaab & as-Sunnah Publishing

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا،
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا،
فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ،
وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى.
إِنَّا فِي ذَٰلِكِ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ»

(الزمر ٤٢)

«Allāh takes the souls at the time of their death, and (also) those that have not died yet — during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in this are signs for those who reflect.» ﴿Az-Zumar 39:42﴾

الرَّحْلَةُ الْمَحْتُمَةِ - الْكِتَابُ الْخَامِسُ
THE INEVITABLE JOURNEY - BOOK 5

آدَابُ النَّوْمِ وَتَعْبِيرُ الرُّؤْيَى

THE DREAMER'S HANDBOOK

SLEEP ETIQUETTES & DREAM INTERPRETATION IN LIGHT OF THE SUNNAH

كَلَامُ اللَّهِ

Kalamullah.Com

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

MUHAMMAD MUŞTAFĀ AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
AL-KITAĀB & AS-SUNNAH PUBLISHING

TABLE OF CONTENTS

TABLE OF CONTENTS v

PRELUDE xvii

Opening Sermon	xvii
Our Mission: Purification and Cultivation	xviii
Purification	xx
a. Purifying Our Sources of Knowledge (xx)	
b. Purifying Our Beliefs (xx)	
c. Purifying Our Actions (xxi)	
2. Cultivation	xxi
a. Becoming True Followers of the <i>Salaf</i> (xxi)	
b. Inviting to the Pure Religion (xxii)	
c. Presenting the Islāmic Solution (xxiv)	

PREFACE xxv

The Inevitable Journey	xxv
This Book	xxvi
An Important Note Concerning <i>Ghayb</i>	xxvi
Acknowledgement	xxvii

CHAPTER 1

THE SOUL 1

The Truth about the Soul	1
Two Words for “Soul” in Arabic	2
Sleep Is a Minor Death	4
Texts from the Qur’ān (4)	
Texts from the Sunnah (6)	
Conclusion (7)	
Clarification (8)	
The Released Souls	8

CHAPTER 2**EVENING ETIQUETTES & EXTOLLMENTS 11**

Nighttime	11
Night Is a Time for Rest and Sleep (11)	
Night Is a Time for Evil and Harm (13)	
Warding off the Night's Evil	13
1. Pronouncing Allāh's Name (14)	
2. Staying Indoors (14)	
3. Closing the Doors (16)	
4. Covering the Food (16)	
5. Extinguishing Fires (17)	
Extolling Allāh	18
Time of Saying the Evening <i>Athkār</i> (18)	
Power of <i>Thikr</i> (19)	
Which <i>Athkār</i> to Say? (20)	
Counting Extollments (20)	
Reciting Qur'ānic Portions	22
1. Reciting <i>Āyat ul-Kursī</i> (22)	
2. Reciting the Last Two <i>Āyāt</i> of <i>Sūrat ul-Baqarah</i> (23)	
3. Reciting the <i>Mu'awwizhāt</i> (24)	
Other Authentic Evening <i>Athkār</i>	26
1. Chief <i>Thikr</i> for Seeking Forgiveness (26)	
2. Protection with Allāh's Name (27)	
3. Protection from the Night's Evil and Other Harms (27)	
4. Acknowledging Allāh's Full Charge over Us (28)	
5. Protection Against Oneself and Satan's Harm (29)	
6. Well-being and Protection from All Directions (29)	
7. Appealing for Help Through Allāh's Mercy (30)	
8. Declaring Full Reliance on Allāh (30)	
9. Protection from Weakness, Poverty, and Torment (31)	
10. One Hundred <i>Tasbīhs</i> and <i>Tahmīds</i> (32)	
11. <i>Tahlīl</i> that Equates Freeing Slaves (32)	
12. Proclaiming Adherence to the True Religion (34)	
13. Protection from Stings and Bites (35)	
14. The Animals See What We Cannot (35)	
Common Unauthentic Evening Extollments	36

CHAPTER 3**SLEEP ETIQUETTES & EXTOLLMENTS 39**

Protection Against Night Harm and Fear	39
Normal Daily Precautions and Extollments (39)	
Additional Protection Against Night's Harm (39)	
Etiquettes for Going to Bed	40
Night-sleep Is the Prophet's Way (40)	
Sleeping Early (41)	
Cleaning the Hands and Mouth (42)	
Performing <i>Wuḍū'</i> (43)	
Permission of Sleeping Without <i>Wuḍū'</i> (44)	
Recommendation of Lying on the Right Side (45)	
Permission of Lying on the Left Side or the Back (46)	
Prohibition of Lying on the Stomach (47)	
Avoiding Sleeping in a Threatening or Exposed Manner (47)	
Avoiding Lonely Sleep (48)	
Separation in Sleep (48)	
Extolling Allāh Before Falling Asleep (49)	
Reciting Qur'ānic Portions	50
1. Reciting <i>Āyat ul-Kursī</i> (50)	
2. Reciting <i>Sūrat ul-Kāfirūn</i> (51)	
3. Reciting the <i>Mu'awwizhāt</i> (52)	
4. Reciting <i>al-Isrā'</i> , <i>as-Sajdah</i> , <i>az-Zumar</i> , and <i>al-Mulk</i> (53)	
Other Sleep <i>Athkār</i>	54
1. One Hundred Extollments Better than a Servant (54)	
2. Seeking Allāh's Protection and Asking Him for Abundance (56)	
3. Seeking Protection Against Oneself and Satan's Harm (57)	
4. Expressing Gratitude for Allāh's Favors (57)	
5. A <i>Tahlīl</i> that Brings Great Forgiveness (59)	
6. Asking Allāh for Protection, Forgiveness, and Well-being (60)	
7. Asking Allāh for the Company of Angels (61)	
8. Affirming Allāh's Controls over Life and Death (61)	
9. Seeking Protection from the Punishment of the Hereafter (62)	
10. Expressing Full Submission to Allāh & Reliance on Him (62)	
11. Asking for Good Dreams (63)	

CHAPTER 4**NIGHT & MORNING GUIDELINES 65**

Waking up During the Night	65
Satan's Spell (65)	
Brushing the Teeth (66)	
Washing the Hands and Performing <i>Wuḍū'</i> (67)	
Saying <i>Thikr</i> (68)	
Extollments When Waking up at Night	69
1. Reciting the Last Part of <i>Āl 'Imrān</i> (69)	
2. Extolling Allāh with a Great <i>Tahlīl</i> , <i>Tasbīh</i> , and Praise (69)	
3. Praising the Overpowering Lord (70)	
4. Requesting Light from All Direction (71)	
5. Praising Allāh and Seeking His Protection During Night Travel (71)	
Excellence of the Last One-third of the Night	72
Excellence of Praying <i>Qiyām</i>	74
<i>Qiyām</i> Is a Practice of the Righteous Believers (74)	
<i>Qiyām</i> Is the Best of Voluntary Prayers (75)	
<i>Qiyām</i> Reflects Gratitude to Allāh (75)	
<i>Qiyām</i> Reflects a Believer's Goodness and Honor (76)	
<i>Qiyām</i> Is a Means for Entering <i>Jannah</i> (77)	
<i>Qiyām</i> Is a Means for Attaining Allāh's Mercy (77)	
<i>Qiyām</i> Places a Believer Among the Most Righteous (78)	
Does <i>Qiyām</i> Guarantee Good Dreams? (79)	
<i>Qiyām</i> Guidelines	79
1. Constancy (79)	
2. Moderation (80)	
3. Attentiveness (81)	
Returning to Sleep	81
Involuntary Wake-up (81)	
<i>Thikr</i> for Returning to Bed (82)	
Arrival of Morning	83
Wake-up <i>Athkār</i> (83)	
Excellence of the Early Morning (84)	
Morning Extollments	85
1. Chief <i>Thikr</i> for Seeking Forgiveness (85)	
2. Protection with Allāh's Name (86)	

3. Warding off the Day's Evil (86)	
4. Acknowledging Allāh's Full Charge over Us (87)	
5. Protection Against Oneself and Satan's Harm (87)	
6. Well-being and Protection from All Directions (88)	
7. Appealing for Help Through Allāh's Mercy (89)	
8. Declaring Full Reliance on Allāh (89)	
9. Protection from Weakness, Poverty, and Torment (90)	
10. One Hundred <i>Tasbihs</i> and <i>Tahmids</i> (90)	
11. <i>Tahlīl</i> that Equates Freeing Slaves (91)	
12. Proclaiming Adherence to the True Religion (93)	
13. Four <i>Athkār</i> That Outweigh Many Others (93)	
14. Asking for Knowledge, Sustenance, and Good Deeds (94)	
Common Unauthentic Morning Extollments	94

CHAPTER 5

ISLĀMIC CONCEPT OF DREAMS 99

Introduction	99
Linguistic Definitions (99)	
What Are Dreams? (99)	
Allāh Creates All Dreams (101)	
Satan's Role in Dreams	102
Attributing Bad Dreams to Satan (102)	
Satan's Play (103)	
Wet Dreams (104)	
Satan's Limitation (105)	
Categories of Dreams	105
Reports Regarding Dream Categories (105)	
Three Categories (108)	
1. Good or Truthful Dreams (109)	
2. Terrifying Dreams (111)	
3. Mixed-up Medleys (112)	
Recommended Actions upon Having a Good Dream	113
Recommended Actions upon Having a Bad Dream	114
<i>Ta'awwuth</i> (115)	
"Spitting" or "Blowing" on the Left Side (118)	
Turning Over and Praying (119)	
Effect of Faith and Righteousness in Dreams	120
Dreams of the Prophets (120)	

- Dreams of the Righteous Are Part of Prophethood (122)
- Dreams Carry Glad Tidings for the Righteous (124)
- Dreams of Common Muslims (126)
- Dreams of Nonbelievers (126)

CHAPTER 6

DREAMS IN THE QUR'ĀN 127

- Ibrāhīm's Dream 127
- Yūsuf's Dreams & Interpretations 129
 - Yūsuf's Dream (129)
 - Dreams of Yūsuf's Prison Mates (132)
 - Dream by the King of Egypt (136)
 - Yūsuf's Conclusive Words (139)

CHAPTER 7

PROPHET MUḤAMMAD'S DREAMS 141

- The Prophet's Dreams: Gems of Magnificent Beauty 141
 - Introduction (141)
 - Conquering Makkah (141)
- Dreams about Islām and *Īmān* 143
 - The King's Banquet (143)
 - Dates of Supremacy (146)
 - A Column Of *Īmān* (147)
 - Treasures of the Earth (148)
 - The Keys and the Scales (149)
- Dreams Regarding Virtues of Various Individuals 150
 - Abū Bakr and 'Umar Pulling Buckets of Water (151)
 - 'Umar Drinking from the Prophet's Cup of Milk (152)
 - 'Umar Wearing a Long Shirt (154)
 - A Palace for 'Umar in *Jannah* (155)
 - 'Ā'ishah Wrapped in a Piece of Silk (156)
 - 'Ā'ishah Will Be the Prophet's Wife in *Jannah* (157)
 - Ja'far Flying With Wings in *Jannah* (157)
 - Umm Sulaym and Bilāl in *Jannah* (158)
 - Waraqah Bin Nawfal in *Jannah* (158)
 - The Fighters by Sea (159)
 - Reward of Kindness Toward the Parents (161)
- Dreams about War and Fighting 161

The Battle of Badr (161)	
The Battle of Uḥud (162)	
Dreams about Disease and Magic	164
Disease Leaving al-Madīnah (164)	
Enchanting the Prophet (166)	
Dreams about Acts of Worship	170
Seeing Allāh in a Dream (170)	
<i>Laylat ul-Qadr</i> (178)	
Two Prophets and an Imposter Performing <i>Tawāf</i> (179)	
The Blessed Valley (181)	
<i>Siwāk</i> (182)	
Dreams about the Hereafter	183
One Thousand Palaces for the Prophet (183)	
Reward for Removing Harm from the Way (184)	
Those Who Revert from the Prophet's Teachings (185)	
ʿAmr Bin Luḥayy in the Fire (186)	
Scenes from the <i>Barzakh</i>	187
Samurah's Long <i>Ḥadīth</i> (187)	
Abū Umāmah's Long <i>Ḥadīth</i> (195)	
Dreams Foretelling Future Events for Muslims	200
<i>Hijrah</i> to al-Madīnah (200)	
Golden Bracelets (201)	
Muslims Inflicting Harm on One Another (203)	
Black and White Sheep (203)	
Army Attacking al-Ka'bah (205)	

CHAPTER 8

DREAMS BY THE COMPANIONS 207

Introduction	207
Dreams about Islām and <i>Īmān</i>	208
A Bountiful Cloud and a Ladder (208)	
The Scales (211)	
Allāh's Will Precedes All Wills (212)	
Ibn Salām's Handhold (214)	
Dreams about <i>Jannah</i> and Hell	217
ʿUthmān Bin Maẓ'ūn's Deeds (217)	
Ibn ʿUmar's Dream of <i>Jannah</i> (218)	
Ibn ʿUmar's Dream of Hell (219)	

Cutting Finger Knuckles (221)	
Twelve Martyrs in <i>Jannah</i> (222)	
Excellence of Living Longer While Worshiping Allāh (223)	
Dreams about Acts of Worship	224
The <i>Athān</i> (224)	
The Night of Decree (225)	
Washing the Prophet (225)	
Post-Prayer Extollments (226)	
Giving Charity to Undeserving People (227)	
Other Dreams	229
The Meeting of Souls (229)	
A Piece of Flesh (230)	
Ṣafiyyah's Moon (230)	
'Umar Hears about Islām (231)	
'Umar's Death (232)	

CHAPTER 9

GUIDELINES FOR DREAM INTERPRETATION 233

Introduction	233
Importance of Dream Interpretation (233)	
Urgency of Dream Interpretation (234)	
Importance of the Knowledge of Dream Interpretation (236)	
Dreams Have No Legislative Power (237)	
Interpretation of Truthful Dreams (240)	
Classes of Truthful Dreams (240)	
Methodology of Dream Interpretation	241
Basic Methods (241)	
Additional Considerations (243)	
Basic Procedure in Dream Interpretation (246)	
Interpretations by Scholars	248
Interpretation of Ties and Shackles (249)	
Interpretations by al-Baghawī (250)	
Interpretations by Ibn ul-Qayyim (251)	
Interpretations by ash-Shihāb ul-ʿĀbir (252)	
Warning (253)	
Etiquettes for the Dreamer	253
Selecting a Knowledgeable and Caring Interpreter (253)	
Relating the Dream Truthfully (255)	

Relating the Dream Accurately and Fully (256)	
Summary (257)	
Qualities of the Dream Interpreter	257
Piety and Righteousness (257)	
Knowledge and Experience (257)	
A Special Talent (258)	
Summary (259)	
Etiquettes for the Dream Interpreter	260
Understanding the Dream and Avoiding Haste (260)	
Knowing His Limitations (260)	
Withholding Harmful Interpretations (261)	
Soliciting Narrations of Dreams (262)	
Summary (263)	
Dreaming about the Prophet	264
The Prophet's Physical Appearance (265)	
Seeing the Prophet (266)	
Seeing the Prophet in a Dream (267)	
Condition for Seeing the Prophet (268)	
Seeing the Prophet in a Dream Has No Legislative Power (271)	

CHAPTER 10

INTERPRETATION PRACTICE 273

Parables from the Qur'ān	273
Selection of <i>Āyāt</i> (274)	
Interpretations Derived from These <i>Āyāt</i> (278)	
Parables from the Sunnah	280
Selection of <i>Ḥadīths</i> (280)	
Interpretations Derived from These <i>Ḥadīths</i> (290)	

CHAPTER 11

GLOSSARY OF DREAM SYMBOLS 293

Introduction	293
Source (293)	
Warning and Disclaimer (293)	
Ailments and Injuries	295
Sickness (295)	
Blood (295)	
Vomit (295)	

Animals	295
Birds (295)	
Camels (296)	
Cattle (296)	
Marine Animals and Amphibians (296)	
Predator Animals (297)	
Prey Animals, Elephants (297)	
Reptiles and Insects (297)	
Riding Animals (298)	
Body Parts and Physical Qualities	298
Face and Beard (298)	
Hair of the Body (299)	
Hands and arms (299)	
Head, Neck, and Hair (299)	
Skin and Physique (300)	
Thighs and Feet (300)	
Clothing, Jewelry, and Furnishings	300
Carpet, Curtains, Pillows (300)	
Color of Garments, Bedspreads, etc. (300)	
Garments (301)	
Head Attire (301)	
Jewelry and Coins (301)	
Mirror (302)	
Sewing / Cutting (302)	
Death and Burial	302
Death (302)	
Burial (302)	
Dead People (302)	
Foods, Drinks, and Utensils	303
Birds, Eggs (303)	
Fish (303)	
Fruits (303)	
Grains (303)	
Honey (304)	
Human Flesh (304)	
Meats (304)	
Milk and Dairy Products (304)	
Utensils (305)	

Vegetables (305)	
Wine (305)	
Hereafter	305
Hell (305)	
<i>Jannah</i> (305)	
Resurrection (306)	
Houses and Buildings	306
House (306)	
Palace (306)	
Parts of a House (306)	
Town (307)	
Other Buildings (307)	
Landscape	307
Garden or Field (307)	
Land or Earth (307)	
Mountains and Hills (308)	
Marriage, Pregnancy, Delivery	308
Marriage (308)	
Pregnancy and Delivery (308)	
People	308
Infants (308)	
Man (308)	
Woman (309)	
Righteous Individuals	309
Angels (309)	
Prophets (309)	
Sky & Heavenly Bodies	309
Galaxy (310)	
Moon (310)	
Planet (310)	
Sky (310)	
Stars (310)	
Sun (310)	
Trees and Vegetation	310
Plants (311)	
Trees and Wood (311)	
Vegetation (311)	
Water and Sources	311

River (311)	
Sea (312)	
Ship (312)	
Spring (312)	
Well (312)	
Weather Conditions and Natural Disasters	313
Clouds (313)	
Earthquake (313)	
Fire (313)	
Flood (314)	
Hail (314)	
Lightning (314)	
Rain (314)	
Snow (314)	
Thunder (314)	
Wind (314)	
Worship	315
<i>Aṭhān</i> (315)	
Ka'bah (315)	
Prayer (315)	
Miscellaneous Dream Symbols	315
Guidance and Misguidance (315)	
Knowledge and Learning (316)	
Weapons (316)	

REFERENCES 317

APPENDIX: ARABIC TERMINOLOGY 321

Introduction	321
Translating and Referencing Qur'ān and <i>Ḥadīth</i> (321)	
Useful Charts (321)	
Arabic Terms (321)	
Glossary of Common Terms	322
Arabic Weekdays and Islāmic <i>Hijrī</i> Months	327
Transliteration	328
Notable Utterances	329
Index of Arabic Terms	330

PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evil and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا

تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

¹ *Āl 'Imrān* 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ حَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's (ﷻ) Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge

¹ *An-Nisā'* 4:1.

² *Al-Ahzāb* 33:70-71.

³ The above paragraphs, including the Qur'ānic portions, are known as "*Khuṭbat ul-Ḥājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم).

⁴ The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh (رضي الله عنه).

and understanding of the *ṣaḥābah* (صحابه). This is the clear path of guidance that Allāh (ﷻ) has drawn for people, and that leads to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- ① Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- ② Cultivation: the steady and relentless process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they were previously in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with responsible writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- ① Purified Islāmic teachings
- ② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

1 Al-Jumu'ah 62:2.

Purification

Purification (or *taṣfiyah*) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنه) may not be used as sources of knowledge or bases for action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولُهُ، يَنْفُونَ عَنْهُ
تَحْرِيفَ الْغَالِينَ، وَأَنْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

«This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the extremists, falsehoods of the liars, and misinterpretations of the ignorant.»¹

B. PURIFYING OUR BELIEFS

The belief of many Muslims has been tainted with misconceptions arising from philosophical arguments and un-Islāmic notions. Therefore, the necessary purification process demands purifying our faith so that it is based only on authentic texts from the Qur'ān and Sunnah, and clean from any form of *shirk* (joining partners with Allāh). Such was the belief of the *ṣaḥābah* that Allāh (ﷻ) praised, saying:

¹ Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (رضي الله عنه). It is verified to be *ḥasan* by al-Albānī (*Mishkāt ul-Maṣābiḥ* no. 239).

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Prophet's companions) believe, they are indeed truly guided.» ¹

C. PURIFYING OUR ACTIONS

Many Muslims mix their religious practices and acts of worship with innovations (*bid'ahs*) that are not authorized by Allāh (ﷻ) or His Messenger (ﷺ). Therefore, a great effort is needed to purify the Muslims' acts of worship so as to conform with authentic texts from the Qur'ān and Sunnah, comply with the understanding and practice of the *ṣaḥābah*, and reject *bid'ahs*. This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ، نُؤَلِّهِ مَا تَوَلَّىٰ، وَنُصْلِهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«Whoever opposes the Messenger — after guidance has become clear to him — and follows other than the path of the believers ², We will give him what (consequence) he chose and admit him into hell — the most awful destination!» ³

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the

¹ *Al-Baqarah* 2:137.

² The description "believers" here applies primarily to the *ṣaḥābah* (رضي الله عنهم).

³ *An-Nisā'* 4:115.

purified teachings, striving to be true followers of our great *salaf*, the *ṣaḥābah* (صحابه). Praising both the *ṣaḥābah* and their true followers, Allāh (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.» ¹

The *ṣaḥābah* were the righteous people whom Allāh (ﷻ) chose to accompany His Prophet (ﷺ). So they left the false religion of their forefathers, associated closely with the Prophet (ﷺ), learnt directly from him, established with him the first and best Islāmic community, and transmitted his teachings, accurately and completely, to other people.

When the Muslims make the *ṣaḥābah* their true role models, they would become inclined toward seeking the truth objectively, and free from stubborn and narrow-minded adherence to *mathhabs* (sects) and prejudiced loyalty to parties.

B. INVITING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated Religion. This should be done by presenting good examples, adorning ourselves with good manners, and employing beneficial, effective, and kind approaches worthy of the message that we carry. Allāh (ﷻ) says:

¹ *At-Tawbah* 9:100.

«وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ» آل عمران ١٠٤

«Let there arise from you (Muslims) a nation that invites to good, enjoins right, and forbids wrong, for those are the successful.» ¹

Helping with this is an obligation upon every Muslim, according to his/her best ability, as Allāh (ﷻ) commands:

«وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ» المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.» ²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

«وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ» العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.» ³

And this is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

¹ *Āl 'Imrān* 3:104.

² *Al-Mā'idah* 5:2.

³ *Al-'Asr* 103:1-3.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«And hold fast, all together, by the rope of Allāh,
and be not divided among yourselves.» ¹

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Arbitrate among them according to what Allāh has
revealed, and do not follow their errant views.» ²

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — *āmīn*.

¹ *Āl 'Imrān* 3:103.

² *Al-Mā'idah* 5:49.

PREFACE

The Inevitable Journey

Our soul inevitably passes through a route starting from birth, passing through death, and ending with our resurrection in the next life. This route revolves around death, and is strongly marked with events that precede and succeed it. These events include sickness, pre-death and post-death actions, the intermediate life in the grave (*al-Barzakh*), and lapses of sleep that count as “minor death”. These, and related issues of the soul, are the subjects that we discuss in “The Inevitable Journey” over a sequence of titles as follows:

①	Sickness, Regulations & Exhortations	الْمَرَضُ: أَحْكَامٌ وَعِظَاتٌ
②	Inheritance, Regulations & Exhortations	الْمِيرَاثُ: أَحْكَامٌ وَعِظَاتٌ
③	Funerals, Regulations & Exhortations	الْجَنَائِزُ: أَحْكَامٌ وَعِظَاتٌ
④	Life in <i>al-Barzakh</i>	حَيَاةُ الْبَرْزَخِ
⑤	The Dreamer's Handbook: Sleep Etiquettes & Dream Interpretation in Light of the Sunnah	آدَابُ النَّوْمِ وَتَعْبِيرُ الرُّؤْيَى

We base our discussions on authentic texts from the Qur'ān and Sunnah, guided in their explanation by the understanding of eminent *'ulamā'*. We strive to eliminate elements of superstition and falsehood that have crept into these parts of human life by way of tradition and ignorance.

Each book in this series is intended as complete handbook and reference in its subject matter. The material is often supplemented with charts and diagrams for easy reference, discussion, and study.

This Book

Sleep, described by the Prophet (ﷺ) as “minor death”, can be a welcome occasion of pleasurable rest, or a hateful predicament of fear and terror. Islām presents a clear understanding of sleep, and provides a complete code of sleep etiquettes and extollments. This helps make sleep a rewarding daily experience that brings useful rest and pleasant dreams.

The book begins by presenting a spiritual understanding of sleep from the Islāmic viewpoint (Chapter 1). This is followed by guidelines for recommended pre-sleep actions in the evening (Chapter 2) and upon going to bed (Chapter 3), and post-awakening actions during the night and in the morning (Chapter 4).

The rest of the book deals exclusively and extensively with dreams. The conceptual understanding of dreams is laid out first (Chapter 5), followed by an analytical presentations of dreams in the Qur’ān (Chapter 6), dreams seen by the Prophet Muḥammad (ﷺ) (Chapter 7), and dreams seen by the companions (رضي الله عنهم) (Chapter 8).

The last three chapters center around dream interpretation. Correct rules and procedures for dream interpretation are discussed first (Chapter 9), followed by drills and exercises to help understand these rules (Chapter 10), and concluded by a glossary of interpreted dream symbols for quick reference (Chapter 11).

This, we hope, fulfills two important goals regarding sleep and dreams:

- a. It establishes the understanding of these two subjects upon the strong foundation of the Qur’ān and Sunnah.
- b. It eliminates a great deal of superstition that surrounds them.

Indeed, from Allāh (ﷻ) alone we seek help and acceptance.

An Important Note Concerning *Ghayb*

Many situations and concepts discussed in this series (The Inevitable Journey) relate to *ghayb*. In dealing with such issues, we should apply

the following important rules:

- a. Matters of *ghayb* that are mentioned in the Qur'ān and Sunnah should be fully accepted and adopted.
- b. The texts concerning *ghayb* have real meanings that are within human reason — otherwise, Allāh would not have mentioned them to us. For example, the texts about *Jannah* describe trees, fruits, rivers, jewelry, clothing, and other things that we know. This gives a general idea as to what to expect in *Jannah*, although we know that there is no comparison between the everlasting splendor of *Jannah* and this life's temporal glitter.
- c. Unless there is authentic evidence to the contrary, *ghayb* issues should be understood and interpreted verbatim, in accordance with the apparent meaning of the texts.
- d. Our intellect is based on our experience in the physical world where we live. Since *ghayb* relates to a totally different world, our physical laws do not govern it. Therefore, we should not attempt to subject *ghayb* issues to such laws.

May Allāh, the Almighty, guide the Muslims in all of their affairs to His Book and His Messenger's (ﷺ) Sunnah; He is All-Hearing and All-Knowing.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī, whose works have benefited us in ways beyond description, my daughters who proofread the manuscript and provided valuable suggestions, and my son 'Abd ur-Raḥmān who typed a portion of the Arabic text.

We ask Allāh (ﷻ) to make this humble effort helpful and

profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

Muḥammad Muṣṭafā al-Jibālī

Al-Madīnah al-Munawwarah

Sunday, 23 *al-Muḥarram* 1427

22 February 2006

CHAPTER 1

THE SOUL

The Truth about the Soul

The soul is one of the greatest puzzles for humanity. All people agree that a “living” person becomes “dead” by the departure of “life” or “soul”. The soul is the only part of *ghayb* that even atheists and materialists cannot deny.

Obviously, the soul is responsible for life. But what are its properties, qualities, abilities, etc? Philosophers, theologians, mystics, scientists, and other types of people have tried to answer such questions — only to come up with conflicting and confusing views that have no solid proof or evidence.

In Islām, we are given a few glimpses into the knowledge of the soul. But its detailed understanding remains concealed from us. Allāh (ﷻ) says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ، قُلْ: ”الرُّوحُ مِنْ أَمْرِ رَبِّي،
وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا.“﴾ الإسراء ٨٥

«They ask you (O Muḥammad) concerning the soul. Say, “The soul is of the affair (i.e., knowledge) of my Lord. And you (people) have not been given of knowledge except a little.”»¹

Al-Qurṭubī (رحمته) said:

“This means that the knowledge of the soul is a great and major affair that belongs with Allāh (ﷻ). He kept this knowledge obscure and undetailed so that people would realize their inability to know the truth about

¹ Al-Isrā’ 17:85.

their soul — though they know it (i.e., the soul) exists. And being incapable of fully comprehending the truth about themselves is more reason for them to be incapable of fully comprehending the truth about Allāh (i.e., His majesty and other attributes).”¹

From various authentic texts, we learn that the soul is an invisible object that is intertwined with the body. It has many qualities that we normally apply to tangible bodies: It has “eyes” and “hands”; an angel “blows” it into a body to give the body life; an angel “pulls” it out of a body to cause the body death; it “hides” and “clings” to the body to evade the Angel of Death; it “departs” from the body at death; it has either a good or foul “odor”; angels “hold” it, “put” it in shrouds, and “embalm” it; it “speaks” to other souls in the heavens; and so on.²

Although the body dies, the soul does not. Al-Qurtubī (رحمته الله) said, “The soul neither dies nor expires. It is of those created things that have a beginning but no end.”³

In this book, we will learn some additional qualities of the soul.

Two Words for “Soul” in Arabic

In the texts of the Qur’ān and Sunnah, two words are used for soul: “*rūḥ*” (pl. *arwāḥ*) and “*nafs*” (pl. *anfus*)⁴. Some scholars believe that these two words apply to different aspects of the soul. The correct view, however, is that they have the same meaning, because they are used interchangeably when discussing identical situations.

For example, al-Barā’ Bin ‘Āzib (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَقُولُ مَلَكُ الْمَوْتِ: «أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ، أَخْرِجِي إِلَى مَغْفَرَةٍ مِنَ اللَّهِ

وَرِضْوَانٍ.» فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ. حَتَّى إِذَا

خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ...»

1 *Al-Jāmi‘ li-Aḥkām il-Qur’ān* 17:85.

2 We discuss these and other related incidents in our book, “Life in *al-Barzakh*”.

3 *Al-Jāmi‘ li-Aḥkām il-Qur’ān* 39:42.

4 This is similar to that the English words “spirit” and “soul” are synonyms.

‘The Angel of Death says (to a dying believer’s soul), “O good and peaceful *nafs*, depart to forgiveness and acceptance from Allāh.” On hearing this, it leaves the body as easily as water flowing from the spout of a waterskin, and the Angel of Death takes it.

When his *rūh* departs, all angels between the heavens and the earth beseech forgiveness for him ...¹

As another example, Umm Salamah (رضي الله عنها) reported that the Prophet (ﷺ) visited Abū Salamah after his gaze became fixed (because of death). He closed Abū Salamah’s eyes and said:

«إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ.»

‘Indeed, when the *rūh* is taken, the eyesight follows it.’²

Reporting the same incident, Abū Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said:

«أَلَمْ تَرَوْا الْإِنْسَانَ إِذَا مَاتَ شَخَّصَ بَصَرُهُ؟»

فَذَلِكَ حِينَ يَتَّبِعُ بَصَرُهُ نَفْسَهُ.»

‘Don’t you see that when a person dies his gaze becomes fixed? This happens because his eyesight follows his (departing) *nafs*.’³

Commenting on this, an-Nawawī (رحمته الله) said:

“This provides evidence for those who say that *rūh* and *nafs* have the same meaning.”⁴

A third example is that Allāh (ﷻ) says:

1 Recorded by Aḥmad, Abū Dāwūd and others; verified to be authentic by al-Albānī (*Aḥkām ul-Janā'iz* pp. 198-202).

2 Recorded by Muslim (920), Aḥmad, and others.

3 Recorded by Muslim (921).

4 *Al-Minhāj* 6:463.

«اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا، وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا» الزمر ٤٢

«Allāh takes the anfus at the time of their death, and (also) those that have not died during their sleep.»¹

Also referring to sleep, Abū Qatādah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ قَبَضَ أَرْوَاحَنَا حِينَ شَاءَ، وَرَدَّهَا إِلَيْنَا حِينَ شَاءَ.»

«Indeed, Allāh took away our arwāh (during sleep) when He willed, and returned them to us when He willed.»²

Sleep Is a Minor Death

During sleep, our souls depart from our bodies in an obscure manner. The soul of every sleeping person is held by Allāh, and He then releases it when it is time to wake up. This is expressed by texts from both the Qur'ān and the Sunnah.

TEXTS FROM THE QUR'ĀN

Allāh (ﷻ) says:

«وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ، وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ، ثُمَّ يَنْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى، ثُمَّ إِلَيْهِ مَرْجِعُكُمْ، ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ الْأَنْعَامَ ٦٠

«It is He who takes you (i.e., your souls) by night and knows what you do by day. Then He raises you in it (i.e., by day) until a specified term is fulfilled. Then to Him will be your return, and He will inform

¹ Az-Zumar 39:42.

² This happened when the Prophet (ﷺ) and his companions stopped to rest during their return from the battle of Khaybar and were so exhausted that they slept through the time of the *fajr* prayer. This was recorded by al-Bukhārī (595), Muslim (680, 681, from Abū Hurayrah and Abū Qatādah (رضي الله عنه), and others.

you about what you used to do.»¹

And Allāh (ﷻ) says:

«اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا، وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا،
فِيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ، وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى. إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ الزمر ٤٢

«Allāh takes the souls at the time of their (owners') death, and (He also takes) those that (their owners) have not died yet — during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in this are signs for those who reflect.»²

Commenting on this *āyah*, al-Qurṭubī (رحمته) said:

“Allāh (ﷻ) takes away the soul at the end of a person's term, as well as those in sleep ... Thus, He holds the souls for which death has arrived, and releases the other souls until the time of their death ...

Ibn 'Abbās and others said, ‘The souls of the living and of the dead meet during sleep and get acquainted as Allāh wills. When they later wish to return to the bodies, Allāh keeps with Him the souls of the dead, and sends the souls of the living back to their bodies.’ ...

Al-Qushayrī Abū Naṣr said, ‘Allāh takes the souls in the states of sleep and death. He then restricts the actions of those in the state of sleep, and keeps those in the state of death until Resurrection Day.’ ...

Allāh takes the souls during sleep by (temporarily) removing their feelings and replacing perception with unawareness. And He takes them at death by completely

1 Al-An'ām 6:60.

2 Az-Zumar 39:42.

removing perception.”¹

Ibn ‘Uthaymīn (رحمته الله) said:

“When a person goes to sleep, Allāh (ﷻ) takes away his soul in a form of minor death during which the soul goes to wherever Allāh wills.”²

TEXTS FROM THE SUNNAH

Among the sleep-time *athkār* taught by the Prophet (ﷺ) is:

«بِأَسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي
فَارْحَمَهَا وَإِنْ أُرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.»

«With Your Name, my Lord, I lay down my side, and by You (i.e., Your permission and help) I raise it. If You hold my soul (by death), show it mercy, and if You release it (i.e., keep it alive) then protect it as you protect your righteous servants.»³

Similarly, the Prophet (ﷺ) recommended saying before going to sleep:

«اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَتَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا.
إِنْ أَحْيَيْتَهَا فَأَحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا.»

«O Allāh, You created my soul, and You take it away. You decide its (i.e., my) death and living. If You keep it alive, safeguard it, and if You make it die, forgive it.»⁴

1 *Al-Jāmi‘ li-Aḥkām il-Qur’ān* 39:42.

2 *Sharḥu Riyādh iṣ-Ṣāliḥīn* no. 841.

3 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others from Abū Hurayrah (رحمته الله).

4 Recorded by Muslim (2712) from Ibn ‘Umar (رحمته الله).

And the Prophet (ﷺ) used to say when he woke up:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ.»

«Praise be to Allāh who resurrected us after He made us die. And to Him will be the (people's) emergence (from the graves).» ¹

And the Prophet (ﷺ) recommended saying upon waking up:

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ.»

«Praise be to Allāh who granted me well-being in my body, returned my soul to me, and permitted me to extoll Him.» ²

CONCLUSION

We learn from the above texts that sleep is a minor death in which the soul leaves the body by Allāh's will and control. This was further confirmed by the Prophet (ﷺ) when he negated both forms of death for the people of *Jannah*. Jābir and 'Abdullāh Bin Awfā (رضي الله عنه) reported that the Prophet (ﷺ) said:

«النَّوْمُ أَخُو الْمَوْتِ، وَلَا يَنَامُ أَهْلُ الْجَنَّةِ.»

«Sleep is the twin brother of death. And the people of *Jannah* do not sleep.» ³

During the “minor death”, a soul gets to meet other souls of both living and dead people.

Khuzaimah Bin Thābit (رضي الله عنه) reported that he had a dream that he

1 Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others from Ḥuṭhayfah and al-Barā' (رضي الله عنه).

2 Recorded by at-Tirmithī, Ibn us-Sunnī, and others from Abū Hurayrah (رضي الله عنه). Verified to be authentic by al-Albānī (*al-Kalim uṭ-Ṭayyib* nos. 34, 46).

3 Recorded by Ibn 'Adiyy, Abū Nu'aym, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1087).

was prostrating upon the Prophet's (ﷺ) forehead. When he told this to the Prophet (ﷺ), the Prophet leaned back and said:

«إِنَّ الرُّوحَ لَتَلْقَى الرُّوحَ، صَدَّقَ رُؤْيَاكَ: إَجْلِسْ وَأَسْجُدْ وَأَصْنَعْ كَمَا رَأَيْتَ.»

«Indeed, a soul surely meets another soul (during sleep). Confirm your dream: sit and prostrate and do as you did in the dream.»¹

Seeing specific individuals during sleep normally means that Allāh (ﷻ) has created their resemblance in the dreamer's mind. However, there are times when the dreamer's soul actually meets other souls of living or dead people. Its interaction with these souls may remain imprinted in the dreamer's mind after awakening. There is no indication that the other souls would remember the encounter, especially because the Prophet did not indicate remembering encountering Khuzaymah's soul. The encounter of souls is an obscure matter of *ghayb*, and cannot be subjected to our worldly standards.

CLARIFICATION

We should note that the above texts indicate that a person's soul travels very fast so as to meet other souls, angels, etc. Even if he sleeps for just a brief moment, his soul is taken and then returned to his body during that moment. Since the soul and its actions are affairs of *ghayb* which, as we discussed in the Preface, cannot be subjected to the laws of this world, the only correct approach is to accept and believe in all information about them that is based on authentic texts.

The Released Souls

We learned above that Allāh (ﷻ) sends the soul during sleep on a mysterious journey that involves amazing visions and encounters. As

¹ Recorded by Aḥmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3262 and *Hidāyat ur-Ruwāḥ* no. 4548).

for the souls whose term in this life has not yet ended, Allāh (ﷻ) sends them back into their bodies — which is demonstrated by awakening. These released souls may then remember and relate some of what they experienced during their journey — and this is the main focus of our discussion in this book: dreams.

In the next three chapters, we discuss Islāmic guidelines and etiquettes relating to sleep. This includes evening, pre-sleep, and post-awakening guidelines and extollments. All of this should prepare a Muslim for a beneficial and rewarding sleep experience, and should allow him a chance to acquire rewards and attain comfort after awakening.

CHAPTER 2

EVENING ETIQUETTES & EXTOLLMENTS

Nighttime

NIGHT IS A TIME FOR REST AND SLEEP

The Most Merciful (ﷻ) granted us the night for rest and sleep, as He (ﷻ) says:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ، وَالنَّهَارَ مُبْصِرًا،
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾ يونس ٦٧

«It is He who made for you the night for rest and the day for sight (i.e., to see your way and do your work). Indeed in that are signs for those who listen (to the truth).» ¹

And Allāh (ﷻ) says:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا، وَالنَّوْمَ سُبَاتًا،
وَجَعَلَ النَّهَارَ نُشُورًا﴾ الفرقان ٤٧

«It is He who has made the night for you as a cover, and sleep as a (means for) resting, and has made the day for rising (from the death-like sleep).» ²

And Allāh (ﷻ) says:

﴿قُلْ: "أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ، مَنْ إِلَهٌ

¹ Yūnus 10:67.

² Al-Furqān 25:47.

غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٌ؟ أَفَلَا تَسْمَعُونَ؟” ﴿قُلْ: “أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ، مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَلِيلٌ تَسْكُنُونَ فِيهِ؟ أَفَلَا تُبْصِرُونَ؟” ﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ، لَتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ﴾ ﴿القصص ٧١-٧٣﴾

«Say, “Just consider (what would have happened) if Allāh should make for you the night continuous until Resurrection Day. Is there any god other than Allāh who could bring you light? Will you not, then, listen (to the truth)?”

Say, “Just consider if Allāh should make for you the day continuous until Resurrection Day. Is there any god other than Allāh who could bring you a night in which you may rest? Will you not, then, see (the truth)?”

Out of His mercy, He made for you the night and the day that you may rest therein (by night) and seek from His bounty (by day) — that, perhaps, you will be grateful.» ¹

And Allāh (ﷻ) says:

﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ،

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾ ﴿الروم ٢٣﴾

«Among His wonders is your sleep, at night or in daytime, and (when you wake up) your seeking of His bounty. Indeed in that are signs for those who listen (to the truth).» ²

1 Al-Qaṣaṣ 28:71-73.

2 Ar-Rūm 30:23.

NIGHT IS A TIME FOR EVIL AND HARM

While the majority of people sleep and rest during the night, many creatures take this as an opportunity for evil-doing, causing harm and spreading fear. Many crimes, therefore, are committed under the night's cover.

Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ جُنْحُ اللَّيْلِ .. فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ (تَهْبُ).»

«When the darkness of night sets in, the devils spread about.» ¹

And Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَقْلُوا الْخُرُوجَ بَعْدَ هُدُوءٍ، فَإِنَّ لِلَّهِ خَلْقًا (دَوَابَّ) يَبْثُثُهُمْ.»

«After the quietness (of night), lessen your ventures outdoors, for, indeed, Allāh has creatures that He then lets loose.» ²

Warding off the Night's Evil

We saw above that night is a time of rest and sleep for most people, while it is the time of evil and wrong-doing for Satan and his allies.

The night's evil may come from harmful creatures, *jinn*s, magic, and countless evil practices by degenerate people.

The Prophet (ﷺ) provided us with a set of instructions for warding off the night's evil. We discuss these in the rest of this section. Extolling Allāh (ﷻ), which is the most effective form of protection, will be discussed in the subsequent sections.

1 Recorded by al-Bukhārī (3304, 5623), Muslim (2012, 2013), and others.

2 Recorded by Abū Dāwūd and al-Bukhārī (in *al-Adab ul-Mufrad* nos. 1233, 1235). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1518).

1. PRONOUNCING ALLĀH'S NAME

Pronouncing Allāh's name is to say, “بِسْمِ اللَّهِ — *bism Illāh* — with Allāh's Name”. This is an affirmation that what we do is by Allāh's will, help, and protection.

Pronouncing Allāh's name upon entering the home in the evening inhibits the devils from entering that home. Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: "لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ." وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: "أَدْرَكْتُمُ الْمَبِيتَ." وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ: "أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ."»

«When a person invokes Allāh upon entering his home and over his food, Satan tells his allies, “There is no lodging or food for you (in this house tonight).” But if that person enters his home without invoking Allāh, Satan says to his allies, “You have secured lodging.” And if he does not invoke Allāh over his food, Satan says, “You have secured both lodging and food.”¹

“Invoking Allāh (ﷻ)” in this *ḥadīth* is general, and may be done with various types of *thikr*, but it mostly pertains to pronouncing Allāh's name — as will become apparent from the forthcoming *ḥadīths* about closing the doors and covering the food.

2. STAYING INDOORS

When the sun sets, the children should be kept indoors so as to protect them from the night's harm that we described above.

Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

¹ Recorded by Muslim (2018) and Abū Dāwūd.

«إِذَا كَانَ جُنْحُ اللَّيْلِ فَكُفُّوا صِبْيَانَكُمْ، حَتَّى تَذْهَبَ فَوْرَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ (تَهْبُ) حِينَئِذٍ. فَإِذَا ذَهَبَتْ سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ.»

«When the night sets in, restrain your children (from playing) until the peak of dusk ends, because devils spread at that time. When an hour of the night has passed, you may release them.» ¹

This *ḥadīth* indicates that there is a “peak” for the spread of evil, which extends for one hour, starting from sunset. This peak-time is especially harmful for children: They should be restrained during it from playing outdoors, or playing roughly indoors. After this hour has passed, the children may be released and allowed a brief time of playing before heading for bed.

But as the night grows older, and the streets become empty, everyone should avoid going outdoors without an important reason. Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَقْلُوا الْخُرُوجَ بَعْدَ هُدُوءٍ، فَإِنَّ لِلَّهِ خَلْقًا (دَوَابَّ) يَبْئُثُهُمْ.»

«After the quietness (of the night), go outdoors only sparsely (i.e., only for what is necessary), for, indeed, Allāh has creation that He lets loose then.» ²

Similar to this, Jābir (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«إِيَّاكَ وَالسَّمَرَ بَعْدَ هَدَاةِ اللَّيْلِ، فَإِنَّكُمْ لَا تَدْرُونَ مَا يَأْتِي اللَّهَ مِنْ خَلْقِهِ.»

«Beware of (going out for) chatting after the quietness of the night, because you cannot know what Allāh (ﷻ) brings out of His creation.» ³

1 Recorded by al-Bukhārī (3304, 5623), Muslim (2012, 2013), and others.

2 Recorded by Abū Dāwūd and al-Bukhārī (in *al-Adab ul-Mufrad* nos. 1233, 1235). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1518).

3 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1752).

3. CLOSING THE DOORS

At night, we are urged to close the outside doors, uttering Allāh's name as we do. Jābir Bin 'Abdillāh (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ جُنْحُ اللَّيْلِ، أُحِثُّوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا،
فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا أُحِثَّ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ.»

«When the night sets in, close the doors and utter Allāh's name over them. Indeed, Satan would not open a closed door upon which Allāh's Name was uttered.» ¹

4. COVERING THE FOOD

We should cover our food and drinks at night — while uttering Allāh's name. Jābir Bin 'Abdillāh (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ جُنْحُ اللَّيْلِ، غَطُّوا الْحَرَارَ، وَأَوْكُوا الْقُرْبَ، وَادْكُرُوا اسْمَ اللَّهِ، وَخَمَّرُوا الْإِنِيَّةَ، وَلَوْ أَنْ تُعَرِّضُوا عَلَيْهَا عوداً، وَادْكُرُوا اسْمَ اللَّهِ،
فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلَقًا، وَلَا يَحُلُّ وَكَاءً، وَلَا يَكْشِفُ إِنَاءً.»

«When the night sets in, close large jars and tie the water skins, and pronounce Allāh's name; and cover food vessels — even if only by placing a stick across their opening, and pronounce Allāh's name. Indeed, the Devil would not open or uncover closed vessels.» ²

And Jābir (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«غَطُّوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يُنْزَلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سَقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ.»

¹ Recorded by al-Bukhārī (3304, 5623), Muslim (2112, 2013), and others.

² Recorded by al-Bukhārī (3304, 5623), Muslim (2112, 2013), and others.

«Cover your vessels and tie your water skins. Indeed, one night every year, a disease comes down (i.e., by Allāh's decree). Whenever this disease passes by an uncovered utensil or waterskin, it descends into it.»¹

These *ḥadīths* teach us an important hygienic etiquette: that we should never leave uncovered food during the night. Even if we have no cover other than a twig, we should use it rather than keep the food completely uncovered. Covering the food protects against insects, lizards, and other creatures that may bring harm into it. When we do what we can, and then pronounce Allāh's name, He will surely protect us from other harms that are beyond our normal control.

5. EXTINGUISHING FIRES

We are also urged to extinguish all fires before sleeping at night. Jābir Bin 'Abdillāh (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا كَانَ جُنْحُ اللَّيْلِ، أَطْفِئُوا الْمِصْبَاحَ، فَإِنَّ
الْفُؤَيْسِقَةَ تَضُرُّ عَلَى النَّاسِ بَيْتَهُمْ.»

«When the night set in, extinguish the (oil) lantern, for, indeed, the little evil one (i.e., the mouse) burns people's houses.»²

'Abdullāh Bin 'Abbās (رضي الله عنه) reported that a mouse once came into the Prophet's (ﷺ) house and pulled at the lamp's wick until it dropped it upon a rug where the Prophet (ﷺ) was sitting, producing a coin-size burn on it. The Prophet (ﷺ) then said:

«إِذَا نِمْتُمْ فَأَطْفِئُوا سُرُجَكُمْ، فَإِنَّ الشَّيْطَانَ يَدُلُّ
مِثْلَ هَذِهِ عَلَى مِثْلِ هَذَا فَتَحْرِقُكُمْ.»

«When you go to sleep, extinguish your lamps,

¹ Recorded by Muslim (2014).

² Recorded by al-Bukhārī (3304, 5623), Muslim (2112, 2013), and others.

**because the devil would lead the likes of this (mouse)
to that (wick) so as to burn you.»¹**

‘Abdullāh Bin ‘Umar and Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ، فَإِنَّهَا عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ. »

**«Do not leave the fire lighted in your homes when
you go to sleep, because it is an enemy to you. So
when you go to sleep, extinguish it.»²**

Therefore, all open fires that may somehow become out of control if left unattended during a long sleep should be extinguished before sleeping. This may include kerosene lamps, gas space-heaters, gas cooking-furnaces, bonfires, etc.

Extolling Allāh

TIME OF SAYING THE EVENING *ATHKĀR*

In addition to pronouncing Allāh's name, as we discussed above, we are urged to utter *athkār* (extollments and supplications) every evening to protect us from evil throughout the night. Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ الأحراب ٤١-٤٢

**«O you who believe, extoll Allāh with much
extollment, and exalt Him morning and afternoon.»³**

-
- 1 Recorded by Abū Dāwūd, al-Bukhārī (in *al-Adab ul-Mufrad* no. 1222), and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1426).
 - 2 Recorded by al-Bukhārī (6293, 6294), Muslim (2015, 2016), and others.
 - 3 *Al-Aḥzāb* 33:41-42.

And Allāh (ﷻ) says:

﴿فَاصْبِرْ، إِنَّ وَعْدَ اللَّهِ حَقٌّ، وَأَسْتَغْفِرُ لِدُنْبِكَ،
وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَرِ﴾ غافر ٥٥

«So be patient (O Muḥammad): indeed, Allāh's promise (for victory) is true; beseech forgiveness for your sin; and exalt your Lord with praise in the evening and the morning.» ¹

And Allāh (ﷻ) says:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ، وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ ۖ وَمِنَ اللَّيْلِ فَسَبِّحْهُ، وَأَدْبَرَ السُّجُودِ﴾ ق ٣٩-٤٠

«So be patient (O Muḥammad) over what they say, and exalt your Lord with praise before the sun's rising and before its setting, and exalt Him part of the night, and after the prostration (of prayer).» ²

From the above *āyāt*, as well as other texts that we will cite later in this chapter, we note that it is strongly recommended to say *athkār* every evening. The time for saying the evening *athkār* starts from mid-afternoon, and extends into the night. Some of the evening *athkār*, however, are specifically prescribed to be said at night, i.e., after sunset.

POWER OF *THIKR*

The regular evening *athkār* provide rewards and protection for those who say them. Al-Ḥārith al-Ash'arī (رحمته الله) reported that the Prophet (ﷺ) said:

«... وَأَمْرُكُمْ أَنْ تَذْكُرُوا اللَّهَ، فَإِنَّ مَثَلَ ذَٰلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوَّ

¹ Ghāfir 40:55.

² Qāf 50:39-40.

فِي أَثَرِهِ سِرَاعًا. حَتَّى إِذَا أَتَى عَلَى حُصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ.
كَذَلِكَ الْعَبْدُ، لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ.»

«... And I command you to extoll Allāh. The example of this is like that of a man who is being closely chased by enemies — until he reaches a secure fortress where he takes shelter against them. Similarly, a person cannot protect himself from Satan except by extolling Allāh.»¹

When we say an extollment, understanding its meaning, believing in its power, and trusting its outcome, it forms a strong shield around us that protects us from Satan's attacks. Without these conditions, the extollment is not as effective.

Also, the more extollments we say, the stronger that the shield becomes — making it harder for Satan to penetrate it and harm us.

WHICH *ATHKĀR* TO SAY?

In the following two sections, we cite the most important of authentic evening *athkār*. It should be apparent from their number and variety that it can take a long time to properly say them all in one evening. So should we limit ourselves to just a few of them? And which ones?

From the above subsection, we conclude that we should say as many evening *athkār* as our time permits, making some of them part of our regular daily extollment. Those that carry similar meanings may be alternated over a sequence of days. With this, we may hope to form a strong protective shield around us during our evenings and nights.

This reasoning also applies to the pre-sleep and post-awakening *athkār* that are presented in the next two chapters.

COUNTING EXTOLLMENTS

In our forthcoming discussion of evening, pre-sleep, and post-awakening *athkār*, we will see that it is recommended to repeat some

¹ Recorded by at-Tirmithī, Ibn Hibbān, and others, Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 552).

of them a number of times that may reach or exceed one hundred.

It is important to note that it is NOT recommended to use beads, rosaries, pebbles, counters, or other devices for counting *athkār*. Rather, we should count them on our fingers, because this was the Prophet's (ﷺ) way. 'Abdullāh Bin 'Amr (رضي الله عنه) reported:

“رَأَيْتُ رَسُولَ اللَّهِ يَعْقِدُ التَّسْبِيحَ بِيَمِينِهِ.”

“I saw Allāh's Messenger (ﷺ) count the extollments on the fingers of his right hand.”¹

Of course, the Prophet (ﷺ) did this and taught it to us for an important reason that he clarified in another *ḥadīth*: our fingers will then testify on our behalf on Judgment Day. Yusayrah (رضي الله عنه) reported:

“أَمَرَنَا النَّبِيُّ أَنْ نُرَاعِيَ بِالتَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ،
وَأَنْ نَعْقِدَ بِالْأَنَامِلِ، فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ.”

“The Prophet (ﷺ) commanded us, women, to be consistent in saying *takbīr*, *taqdīs* (glorification or *tasbīḥ*) and *tahlīl*. He also commanded us to count our extollments on our fingers, because they will be questioned and will be made to speak (on our behalf on Resurrection Day).”²

We should not have any concern that by counting on our fingers we may miscount our *athkār*. We should remember that Allāh (ﷻ) is the Greatest of reckoners, and He will not miss recording any good word that we utter.

1 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1346).

2 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 1345).

Reciting Qur'ānic Portions

1. RECITING ĀYAT UL-KURSĪ

It is recommended to recite *Āyat ul-Kursī* every evening. *Āyat ul-Kursī* is the best *āyah* of the whole Qur'ān. It contains great description and praise of Allāh's power, knowledge, and other sublime qualities of His:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ. مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ؟ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ. وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ البقرة ٢٥٥

«Allāh — there is no (true) god except Him, the Ever-Living, the Sustainer of all (the creation). Neither drowsiness nor sleep overtake Him. He owns all that is in the heavens and on earth. Who can ever intercede with Him without His permission? He knows what is ahead of them (the creation's future) and what is behind them (their past), while they do not encompass any of His knowledge except what He wills. His Seat ¹ extends over the heavens and earth, and their upkeep does not tire Him. He is the most High, the Great.» ²

Ubayy Bin Ka'b (رضي الله عنه) narrated that he had a harvest of dates that was unexplainably shrinking every day. Keeping a close watch over it, he found the thief to be a *jinn* that resembled an adolescent boy, but with hands similar to a dog's paws. Ubayy had a brief discourse with

1 The seat is a great thing that Allāh created to demonstrate His power and glory — though He has no need for it, just as He has no need for anything else He created. The Seat is much smaller than the Throne (see the Author's: "Knowing Allāh").
2 *Al-Baqarah* 2:255.

this *jinn*, and then asked him, “What would protect us from your kind?” The *jinn* replied:

“This *āyah* from *Sūrat ul-Baqarah*, ‘*Allāhu lā ilāha illā huw al-ḥayy ul-qayyūm*,’¹ — whoever says it in the evening, he will be protected from us until the morning; and whoever says it in the morning, he will be protected from us until the evening.”

In the morning, Ubayy came to the Prophet (ﷺ) and told him about this. The Prophet (ﷺ) told him, «*صَدَقَ الْخُبِيثُ*». **«The evil one has said the truth.»**²

2. RECITING THE LAST TWO ĀYĀT OF *SŪRAT UL-BAQARAH*

It is recommended to recite the last two *āyāt* of *Sūrat ul-Baqarah* (2:285-286) every night. These *āyāt* are:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ، كُلٌّ ءَامَنَ بِأَللَّهِ
وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ، لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ،﴾ وَقَالُوا:
”سَمِعْنَا وَأَطَعْنَا، غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.“ ﴿٢٨٥ البقرة

«The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allāh, His angels, His books, and His messengers, (saying,) “We make no distinction between any of His messengers.” And they say, “We hear and we obey. We seek your forgiveness, our Lord, and to You is the final destination.»³

﴿لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا، لَهَا مَا كَسَبَتْ، وَعَلَيْهَا مَا

1 *Al-Baqarah* 2:255.

2 Recorded by an-Nasāʿī and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 662).

3 *Al-Baqarah* 2:285.

أَكْتَسَبْتُ، ”رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نُسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَأَعْفُ عَنَّا، وَأَغْفِرْ لَنَا، وَارْحَمْنَا، أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.“ ﴿البقرة ٢٨٦﴾

«Allāh does not require from a soul except what is within its capacity. To it is (the reward for) what good it has earned, and upon it is (the burden for) what evil it has earned. (The believers also say), “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, do not lay upon us a burden like that which You laid upon those before us. Our Lord, do not burden us with that which we have no ability to bear. Pardon us, forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”»¹

Abū Mas‘ūd al-Ansārī (رحمته الله) reported that the Prophet (ﷺ) said:

«مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةِ كَفَاتِهِ.»

«Whoever recites the two *āyāt* at the end of *sūrat ul-Baqarah* at night, they suffice him (as protection for that night).»²

3. RECITING THE *MU‘AWWITHĀT*

Reciting the *Mu‘awwithāt* in the evening provides a protection from all harm during the night. The *Mu‘awwithāt* (the protecting ones) are the last three *sūrah*s of the Qur‘ān: *al-Ikhlāṣ*, *al-Falaq*, and *an-Nās*:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝﴾

¹ *Al-Baqarah* 2:286.

² Recorded by al-Bukhārī (5008, 5009) and Muslim (808).

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿١﴾ الإخلاص ١-٤

«Say, “He is Allāh, the One and Unique. Allāh, the Eternal Refuge. He neither begets nor was He born. There is no equal to Him.”» ¹

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾ الفلق ١-٥

«Say, “I seek refuge with the Lord of daybreak, from the evil of what He created, and from the evil of darkness when it settles, and from the evil of the blowers of knots (i.e., magicians), and from the evil of an envier when he envies.”» ²

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغِيَةِ وَالنَّاسِ ﴿٦﴾﴾ الناس ١-٦

«Say, “I seek refuge with the Lord of the people, the King of the people, the God of the people, from the evil of a retreating whisperer, who whispers (evil) in the breasts of the people, (whether he is) from among *jinn*s or the people.”» ³

Specifically, the “*Mu‘awwihatātān*” (the two protecting ones) are the last two *sūrah*s of the Qur’ān.

‘Abdullāh Bin Khubayb (رضي الله عنه) reported that he went with other men on a dark and rainy night seeking the Prophet (ﷺ) to lead them in prayer. When they found him, the Prophet (ﷺ) said to Khubayb, «قُلْ». «**Say!**» Not knowing what to say, Khubayb remained silent. The

1 *Al-Ikhlāṣ* 112:1-4.

2 *Al-Falaq* 113:1-5.

3 *An-Nās* 114:1-6.

Prophet (ﷺ) made the same demand two more times. On the third time, Khubayb said, “O Allāh’s Messenger, what should I say?” The Prophet (ﷺ) replied:

«قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمَعُودَتَيْنِ، حِينَ تُمَسِّي
وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ كُلَّ شَيْءٍ.»¹

«Say “*Qul huw-allāhu aḥad*” and the *mu‘awwithātān* three times in the evening and in the morning. This would protect you from all (harmful) things.»¹

Other Authentic Evening *Athkār*

1. CHIEF *THIKR* FOR SEEKING FORGIVENESS

Shaddād Bin Aws (رضي الله عنه) reported that the Prophet (ﷺ) taught the following “chief supplication for seeking forgiveness سَيِّدُ الْأَسْتِغْفَارِ” to his companions, and he (ﷺ) indicated that whoever says it in the evening and then dies during the night, he will enter *Jannah*:

«اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَعُودِكَ مَا أَسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.»

«*Allāhumma anta Rabbī, lā ilāha illā anta, khalaqtanī wa-ana ‘abduk, wa-ana ‘alā ‘ahdika wa-wa’dika mastatāt, a’ūthu bika min sharri mā ṣana’t, abū’u laka bi-ni‘matika ‘alayya, wa-abū’u bi-thanbī, faghfir lī, fa’innahū lā yaghfir uth-thunūba illā ant —*

O Allāh, You are my Lord, and there is no (true) god but You. You created me, and I am Your servant, and I try to fulfill my covenant and promise

¹ Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 649).

to You as much as I am able. I seek Your protection from the evil of my doings. I admit to Your favor upon me, and I confess my sins to You, so forgive me, because no one forgives sins but You.»¹

2. PROTECTION WITH ALLĀH'S NAME

‘Uthmān Bin ‘Affān (رضي الله عنه) reported that the Prophet (ﷺ) indicated that nothing would harm a ‘abd who says **three times** in the evening:

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ.»

*‘Bism-illāh il-lathī lā yaḍurru ma‘-asmihī shay’un fil-
arḍi walā fis-samā’i wahuw as-samī‘-ul-‘alīm —*

(I seek protection) with the name of Allāh, the One with the protection of whose name nothing can cause harm on earth or in the heaven. He is the All-Hearing, the All-Knowing.»²

3. PROTECTION FROM THE NIGHT'S EVIL AND OTHER HARMS

Ibn Maṣ‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) used to say in the evening:

«أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ. رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ.»

1 Recorded by al-Bukhārī (6306), an-Nasā’ī, and others.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb* no. 655).

«*Amsaynā wa-amsal mulku lillāh, wal-hamdu lillāh. Lā ilāha illallāhu waḥdahū lā sharīka lahū, laḥul-mulku wa-lahul ḥamd, wa-huwa 'alā kulli shay'in qadīr. Rabbi a's'aluka khayra mā fī hāthihīl laylati wa-khayra mā ba'dahā, wa-a'ūthū bika min sharri mā fī hāthihīl laylati wa-sharri mā ba'dahā. Rabbi a'ūthū bika minal kasali wa-sū'il kibar. Rabbi a'ūthū bika min 'athābin fin-nāri wa-'athābin fil-qabr* —

We have reached the evening, and the dominion continues to belong to Allāh — all praise be to Allāh. There is no (true) god but Allāh, alone without any partner. To Him belongs the dominion, He is worthy of all praise, and He is capable of everything. My Lord, I ask You for the goodness of this night and of what comes after it, and seek your protection from the evil of this night and of what comes after it. My Lord, I (also) seek your protection from laziness, from the evil of old age, from the punishment in the Fire, and from the punishment in the grave.» ¹

4. ACKNOWLEDGING ALLĀH'S FULL CHARGE OVER US

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) used to say the following in the evening, and he taught it to his companions (رضي الله عنهم):

«اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ.»

«*Allāhumma bika amsaynā, wa-bika aṣḥabnā, wa-bika nahyā, wa-bika namūt, wa-ilayk al-maṣīr* —

O Allāh, by You we have reached the evening, by You we had reached the morning, by You we live, by You we will die, and to You will be our final destination.» ²

1 Recorded by Muslim (2723), Abū Dāwūd, and others.

2 Recorded by Ibn Mājah, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 262, 263).

5. PROTECTION AGAINST ONESELF AND SATAN'S HARM

Abū Bakr aṣ-Ṣiddīq, Abū Hurayrah, and other companions (رضي الله عنهم), all reported that the Prophet (ﷺ) taught them to say in the evening:

«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.»

«Allāhumma ‘ālimal ghaybi wash-shahādat, fāṭir as-samāwāti wal-ard, rabba kulli shay’in wa-malīkah, ash-hadu allā ilāha illā ant, a’ūthū bika min sharri nafsī, wa-min sharr ish-shayṭāni wa-shirkih, wa-‘an aqtarifa ‘alā nafsī sū’an aw ajurrahū ilā Muslim —

O Allāh, Knower of the *ghayb* and witnessed worlds, Creator of the heavens and earth, Lord and Sovereign of all things: I bear witness that there is no (true) god except You. I seek Your protection from the evil of myself, from the evil and *shirk* of Satan, and from that I would commit harm against myself or direct it toward another Muslim.»¹

6. WELL-BEING AND PROTECTION FROM ALL DIRECTIONS

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) would not leave off saying the following supplication in the evening:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي. اللَّهُمَّ أَحْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.»

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* nos. 2753, 2763, 3443).

«*Allāhumma innī as'alukal 'āfiyata fid-dunyā wal-ākhirah. Allāhumma as'alukal 'afwa wal-'āfiyata fī dīnī wa-dunyāya wa-ahlī wa-mālī. Allāhummastur 'awrātī wa-āmin raw'ātī. Allāhummaḥfaznī min bayni yadayya wa-min khalfī, wa-ān yamīnī wa-'an shimālī, wa-min fawqī, wa-a'ūthū bi-'aẓamatika an ughtāla min taḥtī* —

O Allāh, I ask You for well-being in this first and the next. O Allāh, I seek Your pardon and well-being in regard to my religion, life, family, and wealth. O Allāh, cover my weaknesses and ease my fear. O Allāh, protect me from in front of me and behind me, from my right and left sides, and from above me; and I seek refuge in Your greatness that I may be attacked from underneath me.»¹

7. APPEALING FOR HELP THROUGH ALLĀH'S MERCY

Anas (رضي الله عنه) reported that the Prophet (ﷺ) told Fāṭimah (رضي الله عنها) to say in the evening:

«يا حيُّ يا قيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلَحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا.»

«*Yā ḥayyu, yā qayyūm, bi-rahmatika astaghūth. Aṣliḥ lī sha'nī kullāh, walā takilnī ilā nafsī ṭarfata 'aynin abadā* — O You who are ever Living and Watchful, through Your mercy I appeal for help, so rectify all of my affairs, and do not relinquish me to myself for even as little as a blink of an eye.»²

8. DECLARING FULL RELIANCE ON ALLĀH

Abū ad-Dardā' (رضي الله عنه) said that Allāh (ﷻ) alleviates all concerns for a

¹ Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Al-Kalim uṭ-Ṭayyib* no. 27 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 659).

² Recorded by an-Nasā'ī and al-Bazzār. Verified to be *hasan* by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 661 and *aṣ-Ṣaḥīḥah* no. 227).

person who says **seven times** in the evening:

«حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.»

«*Hasbiy Allāhu lā ilāha illā huwa ‘alayhi tawakkalt, wa-huwa rabb ul-‘arsh il-‘azīm* — Sufficient for me (as helper and protector) is Allāh; there is no (true) god except Him; upon Him I rely, and He is the Lord of the great Throne.»¹

9. PROTECTION FROM WEAKNESS, POVERTY, AND TORMENT

Abū Bakrah (رضي الله عنه) reported that he heard the Prophet (ﷺ) say **three times** in the evening:

«اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.»

«*Allāhumma ‘āfinī fī badanī, Allāhumma ‘āfinī fī samī, Allāhumma ‘āfinī fī baṣarī, lā ilāha illā ant. Allāhumma innī a‘ūthu bika min al-kufri wal-faqr, Allāhumma innī a‘ūthu bika min ‘athāb il-qabr* — O Allāh, grant me well-being in my body, my hearing, and my eyesight. There is no (true) god but You. O Allāh, I seek Your protection from disbelief (or ingratitude) and poverty, and I seek Your protection from the torment of the grave.»²

1 Recorded by Ibn ‘Asākir, Ibn us-Sunnī, and others. Al-Albānī verified it to be authentic only as a “*mawqūf*” statement by the *ṣaḥābī* (Abū ad-Dardā), but he indicated that it counts as a “*marfū‘*” *ḥadīth* stated by the Prophet (ﷺ), because it contains information that is not subject to human opinion (*ad-Da‘īfah* no. 5286).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be *ḥasan* by al-Albānī (*al-Adab ul-Mufrad* no. 701).

10. ONE HUNDRED *TASBĪHS* AND *TAHMĪDS*

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) recommended saying **one hundred times** in the evening:

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.»

«*Subḥānallāhi wa-biḥamdih* — Exalted be Allāh, and praise be to Him.»

The Prophet (ﷺ) further indicated:

«مَنْ قَالَهَا غُفِرَتْ ذُنُوبُهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ، وَلَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ.»

«When a person says this, his sins will be forgiven, even if they exceed the foam of the sea. And no one will come on Resurrection Day with better deeds — except for a person who says the same or more.»¹

11. *TAHLĪL* THAT EQUATES FREEING SLAVES

An important extollment that the Prophet (ﷺ) recommended saying in the evening is the following *tahlīl*:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.»

«*Lā ilāha illallāh, waḥdahū lā sharīka lah, lah ul-mulku wa-lah ul-ḥamd, yuḥyī wa-yumūt, wa-huwa ‘alā kulli shay’in qadīr* — There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise. He gives life and death, and He is capable of

1 Recorded by Muslim (2692), Abū Dāwūd, and others (See also *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 653).

everything.>

‘Abdullāh Bin ‘Amr and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says this extollment **one hundred times** in the evening:

«كَانَتْ لَهُ عِدْلُ عَشْرٍ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ.»

‘This will count for him as freeing ten slaves; and one hundred good deeds will be recorded for him, one hundred sins will be removed from his record, and this will provide for him a shelter from Satan until the morning; and no one will come (on Judgment Day) with a better deed except for a man who exceeded him (in saying it).>¹

Abū Ayyūb al-Anṣārī (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says this extollment **ten times** in the evening:

«كَتَبَ اللَّهُ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ بِهَا عَشْرَ سَيِّئَاتٍ، وَرَفَعَهُ اللَّهُ بِهَا عَشْرَ دَرَجَاتٍ وَكَانَ لَهُ قَدَرُ عَشْرِ رِقَابٍ، وَأَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ، وَكَانَ لَهُ مِسْلَحَةٌ مِنَ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ.»

‘Allāh will record for him for every one (extollment) he says ten good deeds, will remove from his record ten sins, and will raise him ten ranks (in *Jannah*), and they will count for him as freeing ten slaves. Allāh will also protect him from Satan, and they will shield him from the beginning until the end of the

¹ Abū Hurayrah’s report was recorded by al-Bukhārī (6403) and Muslim (2691). Ibn ‘Amr’s report was recorded by an-Nasā’ī, Aḥmad, and others, and verified to be *hasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2762).

night.»¹

This extollment has such a great significance that saying it even one time is highly rewardable — provided that we say it with full understanding and submission. Abū ‘Ayyāsh (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says it **one time** in the evening:

«كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحُطُّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ.»

«This will count for him as freeing one slave from Ismā‘īl’s offspring, ten good deeds will be recorded for him, ten sins will be removed from his record, he will be raised ten ranks (in *Jannah*), and he will be protected from Satan until the morning.»²

12. PROCLAIMING ADHERENCE TO THE TRUE RELIGION

‘Abd ur-Raḥmān Bin Abzā (رضي الله عنه) reported that the Prophet (ﷺ) used to say in the evening:

«أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ، خَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.»

‘*Amsaynā ‘alā fiṭratil-Islām, wa-kalimat il-ikhhlāṣ, wa-‘alā dīni nabiyyinā Muḥammad, wa-‘alā millati abīnā Ibrāhīma ḥanīfan wamā kāna minal-mushrikīn* —

We have reached the morning while we are upon the pure nature (*fiṭrah*) of Islām, and the word of Sincerity (i.e., the *Shahādah*), and the religion of our

1 Recorded by Aḥmad, an-Nasā‘ī, and at-Ṭabarānī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 660 and *aṣ-Ṣaḥīḥah* no. 114).

2 Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 656).

Prophet Muḥammad, and the creed of our forefather Ibrāhīm: He was pure in faith and was not of those who joined partners with Allāh.»¹

13. PROTECTION FROM STINGS AND BITES

Abū Hurayrah (رضي الله عنه) reported that a man complained to the Prophet (ﷺ) that he was badly hurt by a scorpion's sting, so the Prophet (ﷺ) told him:

«أما لو قلتَ حينَ أُمْسَيْتَ: "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ"، لَمْ تَضُرَّكَ.»

«Indeed, it would not have harmed, should you have said last evening, "*A'ūthu bi-kalimāt-illāh-it-tāmmah min sharri mā khalaq* — I seek refuge in Allāh's complete words from all that He created."»²

Allāh's complete (or perfect) words include His decree and His books. They are complete and perfect because they contain no error or inaccuracy. Seeking refuge in them means seeking Allāh's protection through them.

14. THE ANIMALS SEE WHAT WE CANNOT

Jābir and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ مِنَ اللَّيْلِ، فَسَلُّوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَبَاحَ الْكِلَابِ أَوْ نِهَاقَ الْحَمِيرِ مِنَ اللَّيْلِ، فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّهَا رَأَتْ شَيْطَانًا (فَإِنَّهُمْ يَرَوْنَ مَا لَا تَرَوْنَ).»

«When you hear a rooster crowing at night, ask Allāh to grant you from His bounty for, indeed, it

¹ Recorded by Aḥmad, at-Ṭabarānī, and others. Verified to be *ḥasan* by al-Albānī (*Hiḍāyat ur-Ruwāh* no. 2351 and *Ṣaḥīḥ ul-Jāmi'* no. 4674).

² Recorded by Muslim (2709), Abū Dāwūd, and others.

has seen an angel. And when you hear a dog barking or a donkey braying at night, seek Allāh's protection from Satan, the outcast, for, indeed, they see that which you cannot see, and they have seen a devil.> ¹

Common Unauthentic Evening Extollments

In this section, we present a few evening *athkār* that, though commonly recorded in books and said by people, are based on unauthentic *ḥadīths*. This means that their *isnāds* are weak, and does not necessarily mean that they carry unacceptable meanings. To the contrary, they usually have good meanings, and may be authentic *athkār* — but for other occasions (ex., numbers 2 and 6 below). Therefore, we cite them here for two reasons:

- a. To warn against falsely attributing them to the Prophet (ﷺ) as evening *athkār*.
 - b. To warn against adhering to them as consistent evening *athkār*.
1. ‘Abdullāh Bin Ghannām (رضي الله عنه) reported that the Prophet (ﷺ) said that a person would fulfill the gratitude requirement for the night if he says in the evening:

”اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ،
فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، لَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.”

“O Allāh, whatever favor reaches me or any of Your creation this evening, it is from You alone. There is no partner for You, and You deserve all praise and gratitude.” ²

2. Thawbān (رضي الله عنه) reported that the Prophet (ﷺ) said that Allāh will

1 Recorded by al-Bukhārī (3303), Muslim (2729), al-Bukhārī in *al-Adab ul-Mufrad* (1233-1235), and others.

2 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be weak by al-Albānī (*al-Kalim uṭ-Ṭayyib* no. 26).

surely please a person who says in the evening:

”رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا.“

“I accept Allāh as my Lord, Islām as my religion, and Muḥammad as my prophet.”¹

3. Abū Mālīk al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) instructed his companions to say in the evening:

”أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذِهِ اللَّيْلَةِ، فَتَحَهَا وَنَصَرَهَا وَنُورَهَا وَبَرَكَتَهَا وَهُدَاهَا، وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا فِيهَا، وَمِنْ شَرِّ مَا قَبْلَهَا، وَشَرِّ مَا بَعْدَهَا.“

“We have reached the evening, and the dominion continues to belong to Allāh, the Lord of the creation. O Allāh, I ask You for this night’s goodness, facility, success, light, and blessing; and I seek Your protection from its evil, the evil that preceded it, and the evil that succeeds it.”²

4. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said that Allāh (ﷻ) will free a quarter of a person’s body from the Fire for every time he says this in the evening:

”اللَّهُمَّ إِنِّي أَمْسَيْتُ أَشْهَدُكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجَمِيعَ
خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.“

“O Allāh, this evening, I take You as my witness, as well as Your Throne Bearers, Your other angels, and all of Your creation, that You are Allāh, there is no (true) god except You, and that Muḥammad is your Servant

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be weak by al-Albānī (*Da‘īf ut-Targhī* no. 384, *aḍ-Ḍa‘īfah* no. 5020, and *al-Kalīm uṭ-Ṭayyib* no. 24).

2 Recorded by Abū Dāwūd, at-Ṭabarānī, and others. Verified to be weak by al-Albānī (*Sunanu Abī Dāwūd* no. 5084 and *aḍ-Ḍa‘īfah* no. 5606).

and Messenger.”¹

5. Abū Saʿīd (رضي الله عنه) reported that the Prophet (ﷺ) indicated that Allāh (ﷻ) will remove the distress and debt from a person who says in the evening:

”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.”

“O Allāh, I seek Your protection from worries and sadness, and from weakness and laziness, and from cowardice and stinginess, and from being overcome by debt or subdued by other men.”²

6. Abū ad-Dardāʾ (رضي الله عنه) reported that the Prophet (ﷺ) said:

”مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا، وَحِينَ
يُمْسِي عَشْرًا، أَذْرَكَتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.”

“Whoever says *ṣalāh* upon me ten times in the morning and in the evening will attain my intercession on Resurrection Day.”³

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be weak by al-Albānī (*Ḍaʿīf ut-Targhīb* no. 383, *aḍ-Ḍaʿīfah* no. 1041, and *al-Kalīm uṭ-Ṭayyib* no. 25).

2 Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (*Hidāyat ur-Ruwāh* no. 2383 and *Ḍaʿīfu Abī Dāwūd* no. 272b).

3 Recorded by aṭ-Ṭabarānī. Verified to be unauthentic by al-Albānī (*aḍ-Ḍaʿīfah* no. 5788 and *Ḍaʿīf ut-Targhīb* no. 396).

CHAPTER 3

SLEEP ETIQUETTES & EXTOLLMENTS

Protection Against Night Harm and Fear

NORMAL DAILY PRECAUTIONS AND EXTOLLMENTS

We discussed in the last chapter (p. 14) several protective actions that we are urged to take in the evening — in preparation for sleep. These include: pronouncing Allāh's name, staying indoors, closing doors, covering food and drink, and extinguishing all fires.

We also discussed various evening extollments that provide protection against night's harm. In this chapter, we will present additional extollments that are recommended just before going to sleep.

It is important to make these precautions and extollments part of our daily life. This would provide us with a blissful night, and would also weigh heavily in our scale of good deeds — *in-shā' Allāh*.

ADDITIONAL PROTECTION AGAINST NIGHT'S HARM

When a person camps or sleeps in an unfamiliar place where he fears the attack of harmful insects or creatures, he is urged to seek Allāh's (ﷻ) protection through His complete words, which include His books and His decree.

Khawlah Bint Ḥakīm (رضي الله عنها) reported that she heard the Prophet (ﷺ) say:

«مَنْ نَزَلَ مَنْزِلًا فَقَالَ: "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ." لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ.»

«Whoever stops at a place (for camping or rest) and says:

“*A‘ūthu bikalimāt-illāh it-tāmmāti min sharri mā khalaq* — I seek refuge in Allāh's complete words

from all that He created,” nothing will harm him while he stays at that place.»¹

‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet (ﷺ) taught the *ṣaḥābah* to say the following words before going to bed, should they fear something:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ»

***‘A‘ūthu bikalimāt-illāh it-tāmmati min ghaḍabihī wa sharri ‘ibādihi, wa min hamazāt ish-shayāṭīni wa an yaḥḍurūn* — I seek refuge in Allāh’s complete words from His anger, from the evil of His creation, and from the spurring of the devils and that they be present with me.»²**

Etiquettes for Going to Bed

NIGHT-SLEEP IS THE PROPHET’S WAY

It is NOT recommended to stay awake all night — even for night worship. This would conflict with the Prophet’s (ﷺ) Sunnah and with the human nature.

Anas (رضي الله عنه) reported that a number of young men, having inquired from the Prophet’s (ﷺ) wives about his manner of worship, reasoned that he (ﷺ) did not have to do much because Allāh (ﷻ) forgave all of his previous and later sins, but that they needed to improve over what he did in order to deserve forgiveness. So one of them pledged to pray the whole night without sleeping, another pledged to fast every day, and a third pledged to permanently abstain from women. When the Prophet (ﷺ) heard of this, he gave a speech in which he said:

«أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمُ لِلَّهِ وَأَتْقَاكُمُ لَهُ، وَلَكِنِّي أَصُومُ وَأُفْطِرُ،

1 Recorded by Muslim (2708), an-Nasā’ī, and others.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 264).

وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.»

«Indeed, by Allāh, I fear Allāh and revere Him better than any of you; yet, I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah is not (a follower) of me.»¹

‘Ā’ishah (رضي الله عنها) reported that she once told the Prophet (ﷺ) about a woman who would stay up all night (in worship). The Prophet (ﷺ) said (disapprovingly):

«لَا تَنَامُ اللَّيْلَ؟ خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ،
فَوَاللَّهِ، لَا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا.»

«She does not sleep the whole night!? Take upon yourselves only deeds that you can (consistently) maintain, for, by Allāh, Allāh is never bored (i.e., never stops accepting your deeds) until you are bored (by interrupting your heavy worship).»²

SLEEPING EARLY

A Muslim is urged to sleep early, so as to wake up for worship before *fajr* (dawn). Ibn ‘Abbās and Abū Burazah (رضي الله عنه) reported:

”نَهَى رَسُولُ اللَّهِ عَنِ النَّوْمِ قَبْلَ الْعِشَاءِ، وَعَنِ الْحَدِيثِ بَعْدَهَا.”

“Allāh’s Messenger (ﷺ) prohibited sleeping before the ‘*ishā*’ prayer or chatting after it.”³

Sleeping before the ‘*ishā*’ prayer would make it hard to wake up

1 Recorded by al-Bukhārī (5063), Muslim (1401), and others.

2 Recorded by al-Bukhārī (43) and Muslim (785).

3 Recorded by aṭ-Ṭabarānī (in *al-Kabīr* and *aṣ-Ṣaghīr*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 6915).

for it, and would encourage staying up late at night. Chatting after *‘ishā* would also delay sleep and would make it hard to wake up with good spirits for the night and morning prayers.

‘Ā’ishah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ.”

“Allāh’s Messenger (ﷺ) used to sleep in the early part of the night, and wake up (for worship) during its last part.”¹

CLEANING THE HANDS AND MOUTH

It is important to go to bed with a high level of cleanliness. This includes thoroughly washing the hands from food remains or filth. Abū Hurayrah and Ibn ‘Abbās (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«مَنْ نَامَ فِي يَدَيْهِ غَمْرٌ وَلَمْ يَغْسِلْهُ، فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.»

«Whoever has residues of greasy food on his hand and goes to sleep without washing them off, then if something happens to him during the night (like a sting or bite), let him blame none but himself.»²

It is also important to brush the teeth, especially with *siwāk*³, before going to sleep. This helps preserve them and gives the mouth a good smell. ‘Ā’ishah and Ibn ‘Abbās (رضي الله عنهما) reported that the Prophet (ﷺ) said:

«السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاءٌ لِلرَّبِّ.»

«*Siwāk* purifies the mouth and pleases the Lord.»⁴

1 Recorded by al-Bukhārī (1146), Muslim (739), and others.

2 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2956 and *al-Adab ul-Mufrad* nos. 1219, 1220).

3 Branch from a desert tree that is very healthy for brushing the teeth — see the Authors, “The Beard and Other Traits of *Fiṭrah*”.

4 Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 3695 and *Irwā’ ul-Ghalīl* no. 66).

PERFORMING *Wuḍū'*

It is recommended to go to bed with *ṭahārah* (physical purity), which involves *ghusl* (if needed) or *wuḍū'*. Al-Barā' Bin 'Āzib (رضي الله عنه) reported that the Prophet (ﷺ) told him:

«إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ،
ثُمَّ أَضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ.»

«When you go to bed, perform a *wuḍū'* like that for the prayer, then lie on your right side.»¹

When a Muslim does this, he is provided with angels who will remain in his company throughout the night, asking Allāh to forgive him. Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَا يَسْتَقِظُ سَاعَةً مِنَ
الَّيْلِ إِلَّا قَالَ الْمَلَكُ: "اللَّهُمَّ اغْفِرْ لِعَبْدِكَ، فَإِنَّهُ بَاتَ طَاهِرًا."»

«When a person goes to sleep with *ṭahārah*, an angel stays in his covers. If he wakes up at any time of the night, the angel says, "O Allāh, forgive Your servant because he slept with *ṭahārah*."»²

Furthermore, when a Muslim who slept with *ṭahārah* wakes up during the night and supplicates to Allāh, his supplication will be accepted. Mu'āth Bin Jabal (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارُ مِنَ اللَّيْلِ
فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ.»

«Whenever a Muslim goes to sleep while he has

1 Recorded by al-Bukhārī (247), Muslim (2710), and others.

2 Recorded by Ibn Ḥibbān and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no.. 2539 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* nos. 597, 599).

***ṭahārah* and while extolling Allāh, and then wakes up during the night and asks Allāh for any good from this life or the hereafter, He will grant it to him.>¹**

PERMISSION OF SLEEPING WITHOUT *Wuḍū*

The above discussion does not mean that a person may not go to sleep and invoke Allāh while he is *junub*² or without *wuḍū*. Ā'ishah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَنَامُ وَهُوَ جُنُبٌ، مِنْ غَيْرِ أَنْ يَمْسَ ماءً، حَتَّى يَقُومَ بَعْدَ ذَلِكَ فَيَغْتَسِلُ.”

“While he was *junub*, Allāh's Messenger (ﷺ) would (sometimes) sleep without touching any water — until he would later get up and perform *ghusl*.”³

And Ā'ishah (رضي الله عنها) also reported:

”كَانَ النَّبِيُّ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.”

“The Prophet (ﷺ) invoked Allāh (ﷻ) at all times (and situations).”⁴

This clearly included the times when he (ﷺ) was *junub* and slept without touching any water.

Therefore, it is permissible to go to sleep and invoke Allāh (ﷻ) while in a state of *janābah*. However, it is much better to be then in full *ṭahārah*. If this is sometimes impractical or difficult, one should at least try to perform *wuḍū* before sleeping. Ā'ishah (رضي الله عنها) reported:

- 1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 598 and *aṣ-Ṣaḥīḥah* no. 3288).
- 2 *Janābah* is the state of physical “uncleanliness” caused by intercourse or ejaculation. This state can only be ended by *ghusl*. “*Junub*” is a person with *janābah*.
- 3 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 116).
- 4 Recorded by Muslim (373).

”كَانَ النَّبِيُّ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْ
يَنَامَ غَسَلَ فَرْجَهُ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.”

“When the Prophet (ﷺ) was *junub* and wanted to eat or sleep, he would wash his private parts and perform *wuḍūʾ* like he would for the prayer.”¹

Ibn ‘Umar reported that he asked the Prophet (ﷺ), “May one of us go to sleep while he is *junub*?” The Prophet (ﷺ) replied:

«نَعَمْ، وَيَتَوَضَّأُ إِنْ شَاءَ.»

«Yes, but after performing *wuḍūʾ* — if he wishes.»²

RECOMMENDATION OF LYING ON THE RIGHT SIDE

It is recommended to fall asleep while lying on the right side. This was the Prophet’s (ﷺ) practice. Al-Barāʾ, Ḥuṭhayfah, Abū Tharr, and Ḥafṣah (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ الْأَيْمَنِ.”

“When the Prophet (ﷺ) went to bed, he would put his hand under his right cheek.”³

The Prophet (ﷺ) also instructed his companions to do the same. In al-Barāʾ Bin ‘Āzib’s (رضي الله عنه) earlier *ḥadīth*, the Prophet (ﷺ) said:

«إِذَا أَتَيْتَ مَضْجَعَكَ .. فَأَضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ ..»

«When you go to bed, perform a *wuḍūʾ* like that for the prayer, then lie on your right side.»⁴

1 Recorded by al-Bukhārī (286, 288), Muslim (305), and others.

2 Recorded by al-Bukhārī (287, 289, 290), Muslim (306), and others.

3 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2754 and *Ṣaḥīḥ ul-Jāmiʿ* nos. 4647, 4650).

4 Recorded by al-Bukhārī (247), Muslim (2710), and others.

Similarly, Abū Hurayrah (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ يَأْمُرُنَا، إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ،
أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ...”

“Allāh’s Messenger (ﷺ) used to command us, when one of us wanted to go to sleep, to lie down on his right side ...”¹

PERMISSION OF LYING ON THE LEFT SIDE OR THE BACK

The above discussion indicates that it is recommended to fall asleep while lying on the right side, but does not necessarily call for this throughout the night’s sleep.

It is permissible to lie down or sleep on the left side. Jābir Bin Samurah (رضي الله عنه) reported:

”رَأَيْتُ رَسُولَ اللَّهِ مُتَكِنًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ.”

“I saw Allāh’s Messenger (ﷺ) reclining on a pillow, lying on his left side.”²

It is also permissible to lie down or sleep on the back. ‘Abdullāh Bin Zayd Bin ‘Āṣim al-Māzinī (رضي الله عنه) reported:

”رَأَيْتُ رَسُولَ اللَّهِ فِي الْمَسْجِدِ مُسْتَلْقِيًا، وَأَضِعَا إِحْدَى قَدَمَيْهِ عَلَى الْأُخْرَى.”

“I saw Allāh’s Messenger (ﷺ) in the *Masjid*, lying back, and placing one of his feet over the other.”³

Lying on the back, however, is prohibited if it may lead to exposing the ‘*awrah*’⁴. Jābir (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 Recorded by al-Bukhārī (6320, 7393), Muslim (2713, 2714), and others.

2 Recorded by Abū Dāwūd and at-Tirmithī. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 4638).

3 Recorded by al-Bukhārī (475, 5969, 6287), Muslim (2100), and others.

4 See *Faṭḥ ul-Bārī* no. 475.

« لَا يَسْتَلْقِينَ أَحَدُكُمْ عَلَى ظَهْرِهِ ثُمَّ يَرْفَعُ إِحْدَى رِجْلَيْهِ لِيَضَعَهَا عَلَى الْأُخْرَى. »

«Let no one among you lie on his back and then raise one foot to place it over the other.» ¹

PROHIBITION OF LYING ON THE STOMACH

It is prohibited to sleep face-down on the stomach. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) saw a man lying down on his stomach, so he said:

« إِنَّ هَذِهِ ضِجْعَةٌ لَا يُحِبُّهَا اللَّهُ. »

«Indeed, this is a manner of sleep that Allāh (ﷻ) dislikes.» ²

Similarly, Ṭikhfah al-Ghifārī (رضي الله عنه) reported that once, while he was lying on his stomach in the *Masjid* at dawn, he felt someone nudge him with his foot. He looked up and saw Allāh's Messenger (ﷺ), who told him:

« قُمْ، إِنَّ هَذِهِ ضِجْعَةٌ يُبْغِضُهَا اللَّهُ. »

«Get up. Indeed, this is a manner of sleep that Allāh (ﷻ) hates.» ³

AVOIDING SLEEPING IN A THREATENING OR EXPOSED MANNER

It is prohibited for a Muslim to sleep in a place that puts him in danger or threatens his life. 'Alī Bin Shaybān, Jābir, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

« مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ لَهُ إِجَارٌ (حِجَى)،
فَوَقَعَ فَمَاتَ، بَرَّتْ مِنْهُ الدَّمَةُ. »

1 Recorded by Muslim (2099), Abū Dāwūd, and others.

2 Recorded by at-Tirmithī, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 4644).

3 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 4645 and *al-Adab ul-Mufrad* no. 1187).

«Whoever sleeps on a house's roof that has no rail (or cover) and then falls and dies, we take no responsibility for him.»¹

AVOIDING LONELY SLEEP

It is disliked to sleep lonely. Ibn 'Umar (رضي الله عنه) reported:

”نهى رسول الله عن الوحدة: أَنْ يَبِيتَ الرَّجُلُ وَحْدَهُ، أَوْ يُسَافِرَ وَحْدَهُ.“

«Allāh's Messenger (ﷺ) prohibited solitude, which is to sleep lonely or travel lonely.»²

Though this mainly applies to travel, it may also apply to situations where a person is so far from others that it may not be possible to reach him if he needs help or is attacked during the night by thieves, harmful creatures, sudden illness, etc.

SEPARATION IN SLEEP

As soon as children reach the age of ten, it becomes prohibited for them to sleep together under the same covers. 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَأَضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.»

«Command your children to pray when they are seven years old. When they are ten years old, hit them for it (if they do not pray), and separate between them in sleep.»³

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 828 and *al-Adab ul-Mufrad* nos. 1192, 1194).

2 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 60).

3 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 247).

This separation should be implemented even for children of the same gender. Abū Sa'īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِ الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تَفْضِ الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ.»

«Let not a man look at another man's 'awrah (or nakedness), nor a woman at another woman's. And let not a man sleep under the same cover with another man, nor a woman with another woman.» ¹

EXTOLLING ALLĀH BEFORE FALLING ASLEEP

It is important to extoll Allāh (ﷻ) and supplicate to Him before falling asleep. This provides protection for the believer through the night and makes him feel and enjoy the comfort of being close to his Creator (ﷻ). Failing to do so would be a source of regret on Judgment Day. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ أَضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ،
وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ.»

«Whenever a person goes to sleep without extolling Allāh, that will be a source of regret for him on Resurrection Day. And whenever a person sits in a sitting in which he does not extoll Allāh, that will be a source of regret for him on Resurrection Day.» ²

Knowing the power of *thikr* before going to sleep, Satan tries hard to make us sleep without saying it. 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فِي مَنَامِهِ، فَيُنَوِّمُهُ قَبْلَ أَنْ يَقُولَهُ.»

¹ Recorded by Muslim (338), Abū Dāwūd, and others.

² Recorded by Abū Dāwūd and an-Nasā'ī. Verified to be authentic by al-Albānī (Ṣaḥīḥ ut-Targhīb wat-Tarhīb no. 611 and aṣ-Ṣaḥīḥah no. 78).

«Satan comes to a person when he is ready to sleep, and makes him fall asleep before he finishes saying them (the *athkār*).» ¹

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) said:

”التَّوَمُّ عِنْدَ الذِّكْرِ مِنَ الشَّيْطَانِ، إِنْ شِئْتُمْ فَجَرِّبُوا:
إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، وَأَرَادَ أَنْ يَنَامَ، فَلْيَذْكُرِ اللَّهَ.”

“Falling asleep while saying *thikr* is from Satan. If one of you wishes to verify this, let him lie in bed. If he then wishes to fall asleep, let him start extolling Allāh (ﷻ).” ²

Reciting Qur’ānic Portions

1. RECITING ĀYAT UL-KURSĪ

It is recommended to recite *Āyat ul-Kursī* when going to bed. This further demonstrates the excellence of this *āyah*. An incident similar to Ubayy Bin Ka‘b’s earlier encounter with the *jinn* occurred to Abū Hurayrah (رضي الله عنه) when the Prophet (ﷺ) appointed him to guard the food collected for *zakāt-ul-fīṭr* (charity of *Ramaḍān*). On three consecutive nights, he caught a seemingly poor person trying to steal from the charity. He was finally determined to take him to the Prophet (ﷺ), but the person promised to teach him something very useful if he let him go. Abū Hurayrah agreed, and the person told him:

”إِذَا أُوْتِيَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾، حَتَّى تَحْتِمَهَا، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ

1 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 606).

2 Recorded by al-Bukhārī (in *al-Adab ul-Mufrad* 1208) and verified to be authentic by al-Albānī.

حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ.”

“When you go to bed, recite *Āyat ul-Kursī*, ‘*Allāhu lā ilāha illā huwal-ḥayyul-qayyūm*,’ ¹ until you conclude it. Allāh will then set a protector over you, and no devil would approach you until the morning.”

In the morning, Abū Hurayrah (رضي الله عنه) related this to the Prophet (ﷺ) who told him:

«أَمَا إِنَّهُ قَدْ صَدَقَكَ، وَهُوَ كَذُوبٌ. تَعْلَمُ مَنْ تُخَاطِبُ
مُنْذُ ثَلَاثَ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ ذَاكَ الشَّيْطَانُ.»

«Indeed, he told you the truth — even though he is a liar. Do you know to whom you have been speaking these three nights? That was the Devil.» ²

2. RECITING *SŪRAT UL-KĀFIRŪN*

Before falling asleep, it is recommended to recite *Surat ul-Kāfirūn*:

﴿قُلْ: “يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ ﴿٣﴾ مَا أَعْبُدُ ﴿٤﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٥﴾ وَلَا أَنْتُمْ عَابِدُونَ ﴿٦﴾ مَا أَعْبُدُ ﴿٧﴾ لَكُمْ دِينُكُمْ، وَلِيَ دِينِ.”﴾ ﴿٨﴾ الْكَافِرُونَ «١-٦»

«Say, “O disbelievers, I do not worship what you worship, nor are you worshipers of what I worship, nor will I be a worshiper of what you worship, nor will you be worshipers of what I worship. For you is your religion, and for me is mine.”» ³

Nawfal Bin Mu‘āwiyah and Ṣilah Bin Ḥārithah (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 *Al-Baqarah* 2:255.

2 Recorded by al-Bukhārī (2311, 3275, 5010), Ibn Khuzaymah, and others.

3 *Al-Kāfirūn* 109:1-6.

«إِذَا أَحَذْتُ مَضْجَعَكَ مِنَ اللَّيْلِ فَأَقْرَأْ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾
ثُمَّ نَمْ عَلَى خَاتِمَتِهَا، فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.»

«When you go to bed at night, recite ‘*Qul ya ayyuhā kāfirūn*’¹ and go to sleep while saying the last part of it. This is indeed a freedom from *shirk*.»²

3. RECITING THE *MU'AWWITHĀT*

Upon going to bed, it is recommended to recite the three *Mu'awwithāt* (*sūrahs* 112, 113, 114). ‘Uqbah Bin ‘Āmir (رضي الله عنه) reported that the Prophet (ﷺ) told him:

«يَا عُقْبَةُ بْنُ عَامِرٍ، أَلَا أَعْلَمُكَ سُورًا مَا أُنْزِلَتْ فِي التَّوْرَةِ، وَلَا فِي الزَّبُورِ، وَلَا فِي الْإِنْجِيلِ، وَلَا فِي الْفُرْقَانِ مِثْلَهُنَّ – لَا يَأْتِيَنَّ عَلَيْكَ (تَبَيَّنَ) لَيْلَةٌ إِلَّا قَرَأْتَهُنَّ فِيهَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.»

«O ‘Uqbah Bin ‘Āmir, should I not teach you *sūrahs* that nothing similar to them was revealed in the *Tawrah* (Torah), the *Zabūr* (Psalms), the *Injīl* (Gospel), or the *Qur’ān*? They are: “*Qul huw-allāhu aḥad*”, “*Qul a’ūthu bi rabb-il-falaq*”, and “*Qul a’ūthu bi rabb-in-Nās*”. Let not a night come upon you and you go to bed without reciting them.»³

It is best to repeat these *sūrahs* three times, each time bringing the hands together, reciting them while breathing into the hands, and then rubbing the hands all over the body. The Prophet (ﷺ) was keen to do this consistently, even during his final illness as ‘Ā’ishah (رضي الله عنها)

1 *Al-Kāfirūn* 109:1-6.

2 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 2102, *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 605, and *at-Ta’līqāt ul-Hisān* nos. 786, 787).

3 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2861).

reported:

”كَانَ رَسُولُ اللَّهِ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ، ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. فَلَمَّا أَشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ.”

“When Allāh’s Messenger (ﷺ) went to bed, he would bring the palms of both hands together, and breathe into them while reciting “*Qul huw-allāhu aḥad*”, “*Qul a’ūthu bi rabb-il-falaq*”, and “*Qul a’ūthu bi rabb-in-Nās*”. He would then rub with them whatever he could reach of his body, starting with his head, face, and the front part of his body. He would do this three times. When he was too ill, he asked me to do this for him.”¹

4. RECITING *AL-ISRĀ’*, *AS-SAJDAH*, *AZ-ZUMAR*, AND *AL-MULK*

The Prophet (ﷺ) also recited some longer *sūrahs* before going to sleep: *Sūrat ul-Isrā’* (17), *Sūrat us-Sajdah* (32), *Sūrat uz-Zumar* (39), and *Sūrat ul-Mulk* (67). Therefore, it is recommended to recite as much of these as time permits.

‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ لَا يَنَامُ حَتَّى يَقْرَأَ ﴿الزُّمَرِ﴾ و﴿بَنِي إِسْرَائِيلَ﴾.”

“The Prophet (ﷺ) did not use to sleep before he recited *Sūrat ul-Isrā’* (17) and *Sūrat uz-Zumar* (39).”²

Jābir (رضي الله عنه) reported:

¹ Recorded by al-Bukhārī (5017, 5748), Abū Dāwūd, and others.

² Recorded by at-Tirmidhī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 641).

”كَانَ النَّبِيُّ لَا يَنَامُ حَتَّى يَقْرَأَ ﴿الْم﴾ تَنْزِيلًا وَ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾.“

“The Prophet (ﷺ) did not use to sleep before he recited *Sūrat us-Sajdah* (32) and *Sūrat ul-Mulk* (67).”¹

Other Sleep *Athkār*

1. ONE HUNDRED EXTOLLMENTS BETTER THAN A SERVANT

Before going to sleep, it is recommended to extoll Allāh (ﷻ) with *tabkīr*, *tasbīh*, and *taḥmīd*. ‘Alī (ؓ) reported that his wife Fāṭimah (ؓ) complained that her hands ached from using the hand mill. Hearing that her father (ﷺ) had received some war prisoners, she requested from him a servant. The Prophet (ﷺ) came to her house and addressed her and ‘Alī saying:

«أَلَا أَعْلَمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا أَنْ تُسَبِّحَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرَاهُ أَرْبَعًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ.»

‘Should I not teach you both something better than what you requested? When you go to bed, say *tasbīh* thirty-three times, *taḥmīd* thirty-three times, and *tabkīr* thirty-four times. This would be better for you than a servant.’²

‘Abdullāh Bin ‘Amr (ؓ) reported that the Prophet (ﷺ) said:

«خُلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا،

1 Recorded by an-Nasā’ī, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 585).

2 Recorded by al-Bukhārī (3113, 3705, 5361, 5362, 6318), Muslim (2727), and others.

وَيُكَبِّرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِئَةً بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُمِئَةٍ فِي الْمِيزَانِ. وَيُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ إِذَا أَخَذَ مَضْجَعَهُ، وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَيُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ مِئَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ. وَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ أَلْفِينَ وَخَمْسُمِئَةٍ سَيِّئَةً؟»

«There are two acts that no Muslim worshiper does consistently but that he will enter *Jannah*. And though they are easy, only few people perform them:

- a. After each of the (five) prayers, say *tasbīḥ* ten times, *tahmīd* ten times, and *takbīr* ten times. This makes one hundred fifty (daily extollments) by tongue, and one thousand five hundred (good deeds) in the Scale.
- b. Upon going to bed, say *takbīr* thirty-four times, *tahmīd* thirty-three times, and *tasbīḥ* thirty-three times. This makes one hundred (extollments) by tongue, and one thousand (good deeds) in the Scale.

So who among you would commit two thousand five hundred sins in one day (to counter that)?»

The Prophet (ﷺ) then added:

«يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فِي مَنَامِهِ، فَيُنَوِّمُهُ قَبْلَ أَنْ يَقُولَهُ، وَيَأْتِيهِ فِي صَلَاتِهِ فَيَذْكُرُهُ حَاجَةً قَبْلَ أَنْ يَقُولَهَا.»

«Satan comes to a person while he is ready to sleep, and makes him fall asleep before he finishes saying them; and he comes to him after the prayer, and reminds him of something he needs to do instead of saying them.»¹

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 606).

2. SEEKING ALLĀH'S PROTECTION AND ASKING HIM FOR ABUNDANCE

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) instructed that when a person goes to bed, he should lie on his right side and say:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، إِفْضِ عَلَيْنَا الدِّينَ، وَأَغْنِنَا مِنَ الْفَقْرِ.»

‘Allāhumma rabbas-samāwāti wa-rabbal-arḍi wa-rabbal-arsh il-‘aẓīm, rabbanā wa-rabba kulli shay’, fāliqal-habbi wan-nawā, wa-munazzilat-tawrāti wal-injīli wal-furqān: a’ūthu bika min sharri kulli thī sharrin anta ākhithun bi-nāṣiyatih.

Allāhumma antal-awwalu falaysa qablaka shay’, wa-antal-ākhiru falaysa ba’daka shay’, wa-antaz-zāhiru falaysa fawqaka shay’, wa-antal-bāṭinu falaysa dūnaka shay’: iqḍi ‘annad-dayna wa-aghninā minal-faqr —

O Allāh, Lord of the heavens, Lord of the earth, and Lord of the great Throne; our Lord and the Lord of everything; You are the One who splits the grains and seeds, and the One who has revealed the Tawrah (Torah) and the Injil (Gospel) and the Qur’ān. I seek Your protection from the evil of every harmful thing that is under Your control.

O Allāh, You are the First, and nothing was prior to You; You are the Last, and nothing is after You; You are the Apparent, and nothing is above You; and You are the Near, and nothing is nearer than You. Pay off our debts, and suffice us from

poverty.»¹

Abū Hurayrah (رضي الله عنه) also mentioned that when Fāṭimah came to the Prophet (ﷺ) asking him for a servant (as in the previous *ḥadīth*), he told her to say this extollment.²

3. SEEKING PROTECTION AGAINST ONESELF AND SATAN'S HARM

Abū Bakr aṣ-Ṣiddīq, Abū Hurayrah, and other companions (رضي الله عنهم), all reported that the Prophet (ﷺ) taught them to say when going to bed:

«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.»

«Allāhumma ‘ālimal ghaybi wash-shahādat, fāṭir as-samāwāti wal-ard, rabba kulli shay’in wa-malīkah, ash-hadu allā ilāha illā ant, a’ūthu bika min sharri nafsī, wa-min sharr ish-shayṭāni wa-shirkih, wa-‘an aqtarifa ‘alā nafsī sū’an aw ajurrahū ilā Muslim —
O Allāh, Knower of the *ghayb* and witnessed worlds, Creator of the heavens and earth, Lord and Sovereign of all things: I bear witness that there is no (true) god except You. I seek Your protection from the evil of myself, from the evil and *shirk* of Satan, and from that I would commit harm against myself or direct it toward another Muslim.»³

4. EXPRESSING GRATITUDE FOR ALLĀH'S FAVORS

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 Recorded by Muslim (2713), Abū Dāwūd, and others.

2 Recorded by Muslim (2713).

3 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* nos. 2753, 2763, 3443).

«مَنْ قَالَ إِذَا أَوَى إِلَى فِرَاشِهِ: ” الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ وَأَفْضَلَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّنِي مِنَ النَّارِ.“ فَقَدْ حَمِدَ اللَّهُ بِجَمِيعِ مَحَامِدِ الْخَلْقِ كُلِّهِمْ.»

«Whoever says when he goes to bed:

“*Al-ḥamdu lillāhil-lathī kafānī wa-āwānī; al-ḥamdu lillāhil-lathī aṭ‘amanī wa-saqānī; al-ḥamdu lillāhil-lathī manna ‘alayya wa-afḍal. Allāhumma innī as’aluka bi‘izzatika an tunajjiyanī minan-nār* —

Praise be to Allāh who sufficed me and gave me abode; praise be to Allāh who fed me and gave me drink; praise be to Allāh who favored me with His generosity. O Allāh, I ask You, by Your dignity, to save me from the Fire.”

Whoever says this should indeed have praised Allāh with all forms of praise of the whole creation.»¹

And Anas (رضي الله عنه) reported that when the Prophet (ﷺ) went to bed, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا،

فَكُم مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَيِّ.»

«*Al-ḥamdu lillāh il-lathī aṭ‘amanā wa-saqānā wa-kafānā wa-āwānā, fakam mimman lā kāfiya lahū wa-lā mu’wī* —

Praise be to Allāh who fed us and gave us drink, and sufficed us (from needing others) and gave us shelter — for how many are there who have none who (they acknowledge) to suffice or shelter them.»²

Similar to this, Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) used to say when he went to bed:

1 Recorded by al-Bayhaqī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3444).

2 Recorded by Muslim (2715).

«الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ
فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. اللَّهُمَّ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، وَإِلَهَ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ.»

«*Al-ḥamdu lillāhil-lathī kafānī wa-āwānī, wa-aṭ‘amanī
wa-saqānī; wal-lathī manna ‘alayya fa-afḍal, wal-lathī
a‘ṭānī fa-ajzal. Al-ḥamdu lillāhi ‘alā kulli ḥāl. Allāhumma
rabba kulli shay’in wa-malikah, wa-ilāha
kulli shay’in, a’ūthu bika minan-nār* —

Praise be to Allāh who sufficed me and gave me
abode, and who fed me and gave me drink, and who
favored me with His generosity, and who gave me
plentifully. Praise be to Allāh in all situations. O
Allāh, Lord and Master of everything, and (true)
God of everything, I seek Your protection from the
Fire. > ¹

5. A TAHLİL THAT BRINGS GREAT FORGIVENESS

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) instructed to say the
following when going to bed, and indicated that whoever says it, his
sins will be forgiven, even if they were as much as the foam of the
sea:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، سُبْحَانَ
اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.»

«*Lā ilāha illallāh, waḥdahū lā sharīka lah, lah ul-
mulku, wa-lah ul-ḥamdu, wa-huwa ‘alā kulli shay’in
qadīr. Lā ḥawla walā quwwata illā billāh il-‘Aliyy il-
‘Azīm. Subḥān Allāhi, wal-ḥamdu lillāhi, wa-lā ilāha
illallāhu, wallāhu akbar* —

¹ Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī
(*Suṣṣanū Abī Dāwūd* no. 5058).

There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise, and He is capable of everything. There is no power or might except from Allāh, the Supreme, the Great; exalted be Allāh; all praise be to Allāh; there is no (true) god but Allāh; Allāh is the Greatest.»¹

6. ASKING ALLĀH FOR PROTECTION, FORGIVENESS, AND WELL-BEING

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْهُ بِصِنْفَةِ إِزَارِهِ. فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ لِيَقُلْ: "بِأَسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ."»

«When one of you goes to his bed, let him dust it with the edge of his *izār* (lower garment), because he would not know what came into it since he had left it. Let him then lie on his right side and say:

"Bismika rabbī waḍaʿtu janbī, wa-bika arfaʿuh. In amsakta nafsī farḥamhā, wa-in arsaltahā faḥfazhā bimā taḥfaẓu bihī ʿibādakaṣ-ṣāliḥīn —

With Your Name, my Lord, I lay down my side, and by You (i.e., Your permission and help) I raise it. If You hold my soul (by death), show it mercy, and if You release it (i.e., keep it alive) then protect it as You protect Your righteous servants.»²

Similar to this, ‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) recommended saying before going to sleep:

1 Recorded by an-Nasāʾī and Ibn Ḥibbān. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 607).

2 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others.

«اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي، وَأَنْتَ تَتَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا. إِنْ أَحْيَيْتَهَا فَأَحْفَظْهَا، وَإِنْ أَمَتَهَا فَأَغْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.»

«*Allāhumma anta khalaqta nafsī wa-anta tatawaffāhā, laka mamātuhā wa-mahyāhā, in ahyaytahā fahfazhā, wa-in amattahā faghfir lahā. Allāhumma innī as'aluk al-āfiyah* —

O Allāh, You created my soul, and You take it away. You decide its (i.e., my) death and living. If You keep it alive, safeguard it, and if You make it die, forgive it. O Allāh, I ask You for well-being.»¹

7. ASKING ALLĀH FOR THE COMPANY OF ANGELS

Abū Zuhayr al-Anmārī (رحمته الله) reported that when the Prophet (ﷺ) went to bed at night, he would say:

«بِاسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ ذَنْبِي، وَأَخْسِئْ شَيْطَانِي، وَفَكَرْهُانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.»

«*Bismillāhi wada'tu janbī. Allāhummaghfir thanbī, wa-akhsi' shayṭānī, wa-fukka rihānī, waj'alnī fin-nadiyy il-a'lā* —

With Allāh's name I lay down my side. O Allāh, forgive my sins, disgrace my devil, release me from mortgage (i.e., free me from sins), and make me with the most supreme company (i.e., the angels).»²

8. AFFIRMING ALLĀH'S CONTROLS OVER LIFE AND DEATH

Ḥuthayfah and al-Barā' (رحمته الله) reported that when the Prophet (ﷺ) went to sleep, he would put his hand under his right cheek and say:

1 Recorded by Muslim (2712).

2 Recorded by Abū Dāwūd (5054). Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 2345).

«بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.»

«*Bismik-allāhumma amūtu wa-aḥyā* — With Your Name, O Allāh, I die and live.»¹

9. SEEKING PROTECTION FROM THE PUNISHMENT OF THE HEREAFTER

Al-Barā' Bin 'Āzib, Ḥuṭhayfah Bin al-Yamān, and Ḥaṣṣah Bint 'Umar (رضي الله عنه) reported that when the Prophet (ﷺ) went to bed, he would put his hand under his right cheek and say:

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.»

«*Allāhumma qinī 'athābaka yawma tab'athu 'ibādak* — O Allāh, protect me from Your punishment on the Day when You will resurrect your creation.»²

10. EXPRESSING FULL SUBMISSION TO ALLĀH & RELIANCE ON HIM

Just before falling asleep, it is recommended to express full resignation to Allāh (ﷻ) and full reliance on Him. Al-Barā' Bin 'Āzib (رضي الله عنه) reported that the Prophet (ﷺ) told him:

«إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ،

ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: -»

«When you go to bed, perform a *wuḍū'* like that for the prayer, then lie on your right side and say: »

«اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي

إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا

1 Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2754). Al-Albānī (رحمته الله) further indicated in the latter reference that saying this three times, as appears in some reports, is unauthentic.

مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.»

﴿*Allāhumma aslamtu nafsī ilayk, wa-wajjahtu wajhī ilaykk, wa-fawwadtu amrī ilayk, wa-alja'tu ṣaḥrī ilayk, raghbatan wa-rahbatan ilayk. Lā malja'a walā manjā minka illā ilayk. Āmantu bi-kitābikal-lathī anzalt, wa-bi-nabiyyikal-lathī arsalt* —

Oh Allāh, I submit myself to You, turn my face to You, relinquish my affairs to You, and support my back to You, out of hope (for rewards) and fear (of punishment) from You. There is no shelter or escape from You — except with You. I believe in Your Book that You have revealed, and in Your Prophet whom You have sent.﴾¹

The Prophet (ﷺ) then added:

«فَإِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ. وَأَجْعَلُهُنَّ آخِرَ مَا تَقُولُ.»

‘If you would then die during that night, you die upon *fiṭrah*. And let these be your last words.’¹

11. ASKING FOR GOOD DREAMS

When ‘Ā’ishah (رضي الله عنها) was ready to go to sleep, she would say:

“اللَّهُمَّ إِنِّي أَسْأَلُكَ رُؤْيَا صَالِحَةً، صَادِقَةً غَيْرَ كَاذِبَةٍ، نَافِعَةً غَيْرَ ضَارَةٍ.”

“O Allāh, I ask You to grant me a dream that is good, truthful, and beneficial.”²

1 Recorded by al-Bukhārī (247, 6311, 6315, 7488), Muslim (2710), and others.

2 Recorded by Ibn us-Sunnī (743). Verified to be authentic by al-Hāfiẓ (*al-futūḥāt ur-Rabbāniyyah* 3:170, and *Nitāj ul-Aḥkār*).

CHAPTER 4

NIGHT & MORNING GUIDELINES

Waking up During the Night

SATAN'S SPELL

Satan strives to divert people from remembering Allāh (ﷻ). He places a strong spell upon each person's head when he goes to sleep. Getting up during the night to extoll and worship Allāh dispels Satan's magic. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ
عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ
انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ،
فَيَصْبِحُ نَشِيطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا، وَإِنْ لَمْ يَفْعَلْ أَصْبَحَ
كَسْلَانًا خَبِيثَ النَّفْسِ لَمْ يَصِبْ خَيْرًا.»

«When a person goes to sleep, Satan ties three knots over the back of his head, blowing into each knot while saying, “You have a long night, so sleep on.” If this person wakes up and extolls Allāh, one knot loosens. If he performs *wuḍūʾ*, another knot loosens. And if he prays, the third knot loosens, so that he becomes lively, good-natured, and successful; otherwise, he gets up in the morning ill-natured, lazy, and unsuccessful.»¹

In addition to his knots, Satan urinates in the ears of some people,

1 Recorded by al-Bukhārī (1142, 3269), Muslim (776), and others.

making them deaf to calls for worship and prayer. ‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that a man was mentioned to the Prophet (ﷺ) who slept until the morning without getting up for prayer. The Prophet (ﷺ) said:

«ذَكَرَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ.»

‘Satan has urinated in this man’s ears.’¹

BRUSHING THE TEETH

When a person wakes up for night worship, he should start off by brushing his teeth. Ibn ‘Umar (رضي الله عنه) reported:

“كَانَ رَسُولُ اللَّهِ لَا يَنَامُ إِلَّا وَالسَّوَّاءُ عِنْدَهُ، فَإِذَا اسْتَيْقَظَ بَدَأَ بِالسَّوَّاءِ.”

“Allāh’s Messenger (ﷺ) would not sleep without the *siwāk* next to him. When he woke up, he would start off by using the *siwāk*.”²

Huthayfah (رضي الله عنه) reported:

“كَانَ رَسُولُ اللَّهِ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَّاءِ.”

“When Allāh’s Messenger (ﷺ) would get up at night (for prayer), he would clean his mouth with the *siwāk*.”³

‘Ā’ishah (رضي الله عنها) reported:

“كَانَ يَوْضَعُ لِلنَّبِيِّ وَضُوؤُهُ وَسَوَّاءَهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ، تَخَلَّى ثُمَّ اسْتَكَ.”

“The Prophet’s (ﷺ) *wuḍū’* water and *siwāk* used to be prepared for him (before he slept). When he got up at

1 Recorded by al-Bukhārī (1144, 3270), Muslim (774), and others.

2 Recorded by Aḥmad and Ibn Naṣr. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 4872 and *aṣ-Ṣaḥīḥah* no. 2111).

3 Recorded by al-Bukhārī (245, 889, 1136), Muslim (255), and others.

night, he would relieve himself, then use the *siwāk*.”¹

When a Muslim brushes his teeth, he gives his mouth a fresh and nice smell, encouraging the angels to approach him and join in his worship and *thikr*. ‘Alī (ؓ) reported that the Prophet (ﷺ) said:

«إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي أَتَاهُ الْمَلِكُ فَقَامَ خَلْفَهُ يَسْتَمِعُ الْقُرْآنَ وَيَدْنُو، فَلَا يَزَالُ يَسْتَمِعُ وَيَدْنُو حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ فَلَا يَقْرَأُ آيَةً إِلَّا كَانَتْ فِي جَوْفِ الْمَلِكِ، فَطَهَّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ .»

«When a worshiper (of Allāh) uses the *siwāk* (to clean his teeth) and then stands in prayer, an angel comes and stands behind him, listening to the (recitation of) Qur’ān. The angel continues to listen and draw nearer until he places his mouth over the worshiper’s, so that he does not recite one *āyah* but that it enters into the angel’s mouth. Therefore, purify your mouth for the (recitation of) Qur’ān.»²

WASHING THE HANDS AND PERFORMING *Wuḍū*

Whether a person wakes up for night worship or for the morning prayer, he should wash his hands prior to performing *wuḍū*. Abū Hurayrah (ؓ) reported that the Prophet (ﷺ) said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدَاهُ.»

«When one of you wakes up from sleep, let him wash his hands before immersing them in his *wuḍū*»

1 Recorded by Muslim (746), Abū Dāwūd, and others.

2 Recorded by al-Bayhaqī, aḍ-Ḍiḡyāʿ, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1213 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 215).

water ¹, because he does not know where his hands were during his sleep.» ²

We saw above that *wuḍūʿ* is an important step for dispelling Satan's spells. It is also a necessary step preceding any prayer.

Of particular importance is rinsing the nose thoroughly during *wuḍūʿ*. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ، فَلْيَسْتَنْثِرْ ثَلَاثًا، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ.»

«When one of you wakes up and performs *wuḍūʿ*, he should rinse his nose and blow it three times, because the Devil sleeps upon his nose.» ³

SAYING *THIKR*

A Muslim is urged to extoll Allāh (ﷻ) and supplicate to Him whenever he wakes up during the night. Allāh (ﷻ) will then listen to him, accept from him, and answer his *duʿāʾ*.

Muʿāth Bin Jabal (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرٍ فَيَتَعَارُ مِنْ اللَّيْلِ فَيَسْأَلُ اللَّهَ حَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ.»

«There is not a Muslim who, having gone to sleep in a state of *ṭahārah* and while extolling Allāh, wakes up during the night and asks Allāh for any good from this life or the hereafter, but that Allāh grants it to him.» ⁴

1 In the past, water for *wuḍūʿ* was taken by the hands from a container, because it was not common for people to have running water.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by al-Bukhārī (3295), Muslim (238), and others.

4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 598 and *aṣ-Ṣaḥīḥah* no. 3288).

Extollments When Waking up at Night

While the following *athkār* are normally to be said by a person who wakes up for the night prayer, a person who wakes up accidentally at night may also say some of them to attain the rewards incurred by them.

1. RECITING THE LAST PART OF *ĀL 'IMRĀN*

Ibn 'Abbās (رضي الله عنه) reported that one night, while sleeping at the Prophet's (ﷺ) house ¹, he witnessed the Prophet (ﷺ) sit up from his sleep in the last one-third of the night, look up at the sky, and then recite the last eleven *āyāt* of *Sūrat Āl 'Imrān*:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ... آل عمران ١٩٠-٢٠٠

«Indeed, in the creation of the heavens and earth,
and in the alternation of the night and day, are signs
for those of understanding ...» ²

The Prophet (ﷺ) then brushed his teeth with *siwāk*, performed *wuḍū'*, and prayed. ³

2. EXTOLLING ALLĀH WITH A GREAT *TAHLĪL*, *TASBĪH*, AND PRAISE

'Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that the Prophet (ﷺ) instructed his companions (رضي الله عنهم) to say when waking up at night:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ،

1 This was also the house of Ibn 'Abbās's maternal aunt, Maymūnah (رضي الله عنها).

2 *Āl 'Imrān* 3:190-200.

3 Recorded by al-Bukhārī (1120) and Muslim (763).

وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. رَبِّ اغْفِرْ لِي.»

«*Lā ilāha illallāhu waḥdahū lā sharīka lah, laḥul-mulku wa-lahul-ḥamdu, yuḥyī wa-yumīt, wa-huwa ‘alā kulli shay’in qadīr. Wa-subḥān-allāhi, wal-ḥamdu lillāhi, wa-lā ilāha illallāh, wallāhu akbar, wa-lā ḥawla wa-lā quwwata illā billāh-il-‘aliyy-il-‘aẓīm, rabb ighfir lī* —

There is no (true) god except Allāh, alone without any partners. To Him belongs the sovereignty, and to Him belongs all praise. He gives life and death, and He is capable of everything. Exalted is Allāh; all praise be to Allāh; there is no (true) god except Allāh; Allāh is the Greatest; there is no power or might except from Allāh. My Lord, forgive me.»

The Prophet (ﷺ) indicated that anyone who says this and then supplicates, his supplication will be answered; and if he performs *wuḍū* and prays, his prayer will be accepted.¹

3. PRAISING THE OVERPOWERING LORD

‘Ā’ishah (رضي الله عنها) reported that when the Prophet (ﷺ) woke up at night, he would say:

«لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا، الْعَزِيزُ الْغَفَّارُ»

«*Lā ilāha illa-llāh-ul-wāḥid-ul-qahhār. Rabb-us-samāwāti wal-arḍi wamā baynahum-al-‘aẓīz-ul-ghaffār* — There is no (true) god except Allāh, the One, the Overpowering, Lord of the heavens and earth and what is between them, the Honorable, the Ever-Forgiving.»²

1 Recorded by al-Bukhārī (1154), Aḥmad, and others.

2 Recorded by Ibn Ḥibbān, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2066).

4. REQUESTING LIGHT FROM ALL DIRECTION

Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) would say in supplication (during his night worship):

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا،
وَفِي لِسَانِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي
نُورًا. وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا.
وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا.»

«Allāhum-aj'al fī qalbī nūran wa-fī baṣarī nūrā, wa-fī sam'ī nūran wa-fī lisānī nūrā, wa-'an yamīnī nūran wa-'an yasārī nūrā, wa-fawqī nūran wa-taḥtī nūrā, wa-'amāmī nūran wa-khalfī nūrā, wa-j'al lī nūran wa-j'al fī nafsī nūran wa-'a'ẓim lī nūrā —

O Allāh! Place light in my heart, light in my eyesight, light in my hearing, light in my tongue, light on my right, light on my left, light above me, light underneath me, light in front of me, and light behind me. Grant me light, place light in my soul, and make my light brilliant.»¹

5. PRAISING ALLĀH AND SEEKING HIS PROTECTION DURING NIGHT TRAVEL

Abū Hurayrah (رضي الله عنه) reported that when the Prophet (ﷺ) was on a journey, he would say at the approach of dawn:

«سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَايِهِ عَلَيْنَا. رَبَّنَا،
صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا، عَائِذًا بِاللَّهِ مِنَ النَّارِ.»

«Samī'a sāmī'un bi-ḥamd-illāhi wa-ḥusni balā'ihī 'alaynā. Rabbanā, ṣāḥibnā, wa-afdil 'alaynā. Ā'ithan billāhi minan-nār — Let listeners hear our praise to

1 Recorded by al-Bukhārī (1120) and Muslim (763).

Allāh and His great favor toward us. Our Lord, keep our company and continue showing us Your favors. We seek refuge with Allāh from the Fire.»¹

Excellence of the Last One-third of the Night

If a Muslim intends to wake up to worship Allāh during the night, he should try to organize his time so as to be able to do so during the last one-third of the night, because there are more virtues and rewards during that time.

The night extends from sunset to dawn, and can be divided into three parts. If, for instance, sunset is at 6:00 p.m., and dawn at 4:30 a.m., the night is then 10½ hours long, and each one third is 3½ hours long. The last one third would then extend from 1:00 a.m. to 4:30 a.m.

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: "مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ؟"»

«Our Lord (ﷻ) descends every night to the lowest heaven when only one third of the night has remained. He says, "Who is there invoking Me, so that I may answer him? Who is there asking Me, so that I may give him? Who is there seeking My forgiveness, so that I may forgive him?"»²

Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَسْمِعُ الدَّعَاءَ جَوْفَ اللَّيْلِ الْآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ.»

«Supplications are most acceptable in the last depth

1 Recorded by Muslim (2718), Abū Dāwūd, and others.

2 Recorded by al-Bukhārī (1145, 6321, 7494), Muslim (758), and others.

of the night, and at the end of the prescribed prayers.»¹

‘Amr Bin ‘Abasah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ، فَإِنْ أَسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ، فُكُنْ.»

«The closest a (believing) servant is to his Lord is in the last part of the night. If you can be among those who extoll Allāh during that hour, do so.»²

Jābir (رضي الله عنه) reported that he heard the Prophet (ﷺ) say:

«إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، يَسْأَلُ اللَّهَ فِيهَا خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ.»

«There is an hour of the night during which no Muslim person would happen to be asking Allāh for a favor from this life or the hereafter, but that Allāh grants it to him. And this is true every night.»³

Because of this, the Prophet (ﷺ) was consistent in rising to worship Allāh (ﷻ) during the last part of the night. ‘Ā’ishah (رضي الله عنها) reported:

“كَانَ رَسُولُ اللَّهِ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ.”

“Allāh’s Messenger (ﷺ) used to sleep in the early part of the night, and wake up (for worship) during its last part.”⁴

1 Recorded by at-Tirmithī. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 1188).

2 Recorded by at-Tirmithī, an-Nasā’ī, and al-Hākim. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 1173 and *Hidāyat ur-Ruwāh* no. 1186).

3 Recorded by Muslim (757) and Aḥmad.

4 Recorded by al-Bukhārī (1146), Muslim (739), and others.

And ‘Ā’ishah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَقُومُ إِذَا سَمَعَ الصَّارِحَ.”

“Allāh’s Messenger (ﷺ) used to rise (for the night prayer) when he heard the rooster crowing.”¹

Excellence of Praying *Qiyām*

When a Muslim wakes up during the night, even accidentally, he should be keen to pray two or more *rak‘āt*. This voluntary night prayer is called “*qiyām*” (standing), because it normally involves a long standing for Qur’ānic recitation. *Qiyām* entails for a Muslim countless virtues and benefits — as we outline in this section.

QIYĀM IS A PRACTICE OF THE RIGHTEOUS BELIEVERS

A great quality of true believers is that they allocate a good portion of their night for worshiping Allāh and supplicating to Him. Allāh (ﷻ) says:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ السجدة ١٦

«Their (the believers’) sides forsake their beds, to invoke their Lord in fear and hope; and they spend out of what We bestowed on them.»²

Allāh (ﷻ) also says:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ
وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ الذاريات ١٧

«They (the righteous) used to sleep but little at night,

1 Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.

2 *As-Sajdah* 32:16.

and in the hours before dawn they would beseech forgiveness.»¹

Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«عَلَيْكُمْ بِقِيَامِ اللَّيْلِ، فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَقُرْبَةٌ إِلَىٰ رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ، وَمَنْهَاجٌ عَنِ الْإِثْمِ.»

«I urge you to perform *qiyām* at night, because it was the consistent way of the righteous people who preceded you, it is a means of coming closer to Your Lord, it is a means of expiating your wrongdoings, and it is a restraint against sinning.»²

QIYĀM IS THE BEST OF VOLUNTARY PRAYERS

Qiyām is the best of voluntary prayers, because it is performed at a time when there is little interruption and distractions, and because it is less likely to contain elements of show-off. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ.»

«The best of prayers, after those prescribed, are those prayed in the depth of the night.»³

QIYĀM REFLECTS GRATITUDE TO ALLĀH

Rising for *qiyām* is an important expression of gratitude for Allāh's infinite favors upon us. Allāh's Messenger (ﷺ) practiced this in the finest manner.

Al-Mughīrah, Abū Hurayrah, and 'Ā'ishah (رضي الله عنها) reported that the Prophet's (ﷺ) *qiyām* prayer was so long that his legs swelled and his

¹ *Ath-Thāriyāt* 51:17-18.

² Recorded by at-Tirmithī, at-Ṭabarānī, and others. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 1184 and *Irwā' ul-Ghhalīl* no. 452).

³ Recorded by Muslim (1163) and Ahmad.

feet cracked. They asked him, “Why should you do this, O Allāh’s Messenger, when all of your sins, past and future, have been forgiven?” He replied:

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا.»

«Should I not be a servant who is perpetually grateful (to Allāh)?»¹

QIYĀM REFLECTS A BELIEVER’S GOODNESS AND HONOR

Consistency in *qiyām* is an important trait of goodness and righteousness in a believer. ‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said about him:

«نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ.»

‘Abdullāh would indeed be an excellent man if he prayed at night.»

‘Abdullāh’s son, Sālim (رضي الله عنه), reported that after the Prophet (ﷺ) said this, his father would not sleep at night but very little.²

Sahl Bin Sa’d, Jābir Bin ‘Abdillāh, and ‘Alī Bin Abī Tālib (رضي الله عنه), all reported that the Prophet (ﷺ) said:

«أَتَانِي جِبْرِيلُ فَقَالَ: “يَا مُحَمَّدُ، عِشْ مَا شِئْتَ، فَإِنَّكَ مَيِّتٌ؛ وَأَحِبِّ مَنْ شِئْتَ، فَإِنَّكَ مُفَارِقُهُ؛ وَأَعْمَلْ مَا شِئْتَ، فَإِنَّكَ مَجْزِيٌّ بِهِ. وَأَعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ، وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.”»

‘Jibrīl came to me and said, “O Muḥammad, live as long as you wish — you will then surely die; love whoever you wish — you will surely depart from him; and do as you wish — you will surely be judged according to it. And know that a believer’s

1 Recorded by al-Bukhārī (1130, 4836, 6471), Muslim (2819), and others.

2 Recorded by al-Bukhārī (1121, 3740, 3741, 7030) and Muslim (2479).

honor lies in his *qiyām* at night, and his dignity is in being (financially) independent from other people.»¹

QIYĀM IS A MEANS FOR ENTERING JANNAH

Praying at night is one of the simple and effective means for entering *Jannah*. ‘Abdullāh Bin Salām (رضي الله عنه) reported that the first thing that he heard from the Prophet (ﷺ) when he (رضي الله عنه) entered al-Madīnah was:

«أَيُّهَا النَّاسُ: أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.»

«O people! Spread (the greeting of) *salām*, provide food (for the needy), be kind to your kin, and pray at night while people are asleep — you would then enter *Jannah* in peace.»²

QIYĀM IS A MEANS FOR ATTAINING ALLĀH'S MERCY

Allāh's mercy engulfs a Muslim who gets up and also wakes his spouse for *qiyām*. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى، وَأَيَّقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيَّقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ.»

«May Allāh have mercy on a man who wakes up at night, prays, and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allāh have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if

1 Recorded by aṭ-Ṭabarānī (in *al-Awsaṭ*), al-Bayhaqī, and others. Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 831).

2 Recorded by at-Tirmidhī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 616).

he refuses, she sprinkles water on his face.»¹

QIYĀM PLACES A BELIEVER AMONG THE MOST RIGHTEOUS

Praying at least two *rak'āt* at night gives a Muslim the status of those who frequently remember Allāh. Abū Sa'īd al-Khudrī (رضي الله عنه) and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّى أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا،
كُتِبَا مِنَ «الَّذِينَ كَرِهَ اللَّهُ كَثِيرًا وَالَّذِينَ كَرِهَتْ» الْأَحْزَابُ ٣٥»

«When a man wakes his wife at night, and they pray two *rak'āt* together, they are recorded among the men and women who frequently remember Allāh.»²

The more Qur'ān that a Muslim recites in his *qiyām*, the higher that his status is, and the worthier that his records are. 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ قَامَ بَعْشَرَ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطَرِينَ.»

«Whoever prays *qiyām* reciting ten *āyāt*, he will not be recorded among the negligent. Whoever prays *qiyām* reciting one hundred *āyāt*, he will be recorded among the devout. And whoever prays *qiyām* reciting one thousand *āyāt*, he will be recorded among those with a multitude of good deeds.»³

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 3494).

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Targhīb wat-Tarhīb* no. 626 and *Hidāyat ur-Ruwāh* no. 1194).

3 Recorded by Abū Dāwūd, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 642 and *Ṣaḥīḥ ul-Targhīb wat-Tarhīb* no. 639).

DOES *QIYĀM* GUARANTEE GOOD DREAMS?

It is important to note here that there is no direct evidence that praying *qiyām* would bring good dreams to a believer. However, the great virtues of *qiyām* that we presented above clearly indicate that *qiyām* places a believer at a high status of righteousness and spirituality, making him more likely to have good dreams.

We will see later in this book that one of the Prophet's (ﷺ) important dreams — that in which he saw his Lord (ﷻ) — was after he prayed a long *qiyām*.

***Qiyām* Guidelines**

Elsewhere ¹, we deal in depth with *qiyām* regulations. In this section, however, we only present a few guidelines that are relevant to our current discussion.

1. CONSTANCY

It is important to be regular in praying *qiyām* and in maintaining a constant number of *rak'āt* and length of recitation. A regular and moderate *qiyām* is better than a sporadic and long one.

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ.»

«The most beloved deeds to Allāh are the most constant, even if they are little.» ²

And ‘Ā’ishah (رضي الله عنها) reported:

“كَانَ أَحَبُّ الْأَعْمَالِ إِلَى رَسُولِ اللَّهِ: الدَّائِمُ.”

“The most beloved deeds to Allāh’s Messenger (ﷺ)

¹ See the Author’s: “The Night Prayers, *Qiyām* & *Tarāwīḥ*”.

² Recorded by al-Bukhārī (6462) and Muslim (783).

were the constant ones.”¹

Constancy and moderation help maintain the deeds for a long term, whereas deeds that come in big bursts tend to fade away quickly. This is particularly true for *qiyām* where a person may slacken in performing it because of sleeping late, or because of cold weather that makes him reluctant to rise from the warmth of his bed. This would then make him blameworthy for dropping a good practice that he used to uphold. ‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet (ﷺ) said to him:

«يَا عَبْدُ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ
يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.»

«O ‘Abdullāh, do not be like so-and-so. He used to pray at night, then he stopped doing it.»²

‘Ā’ishah (رضي الله عنها) said to Masrūq (رضي الله عنه):

«لَا تَدَعْ قِيَامَ اللَّيْلِ، فَإِنَّ رَسُولَ اللَّهِ كَانَ لَا يَدَعُهُ.
وَكَانَ إِذَا مَرَضَ أَوْ كَسَلَ صَلَّى قَاعِدًا.»

“Do not ever stop praying *qiyām*. The Prophet (ﷺ) never ceased praying it. When he was sick or weak, he prayed sitting.”³

2. MODERATION

Qiyām does not necessarily have to be extensive and straining to the Muslim's health and well-being. ‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَوَاللَّهِ، لَا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا.»

1 Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.

2 Recorded by al-Bukhārī (1152) and Muslim (1159).

3 Recorded by Abū Dāwūd and Ibn Khuzaymah. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 632).

«Take upon yourselves only deeds that you can (consistently) maintain, for, by Allāh, Allāh is never bored (i.e., never stops accepting your deeds) until you are (by interrupting your heavy worship).»¹

We have seen above that *qiyām* may be fulfilled by merely praying two *rak'āt* and reciting ten *āyāt*.

So a Muslim should assess his ability and tailor his *qiyām* accordingly.

3. ATTENTIVENESS

Qiyām should be prayed with a present mind, paying attention to the meanings of the recitation and *athkār*. This is why it is important to sleep early in the night. A person who had too little sleep may completely lose attention, and may twist the texts and meanings that he utters. 'Ā'ishah (رضي الله عنها) and Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا نَعِسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَذَرِي، لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ.»

«When one of you becomes sleepy while praying (*qiyām*), let him lie down (for a short sleep) until sleep departs from him. Indeed, when one of you prays while he is sleepy, instead of seeking forgiveness, he might curse himself.»²

Returning to Sleep

INVOLUNTARY WAKE-UP

A Muslim may wake up during the night to relieve himself, drink water, or for other human needs. In such a case, he would not have to renew his *wuḍū'* or repeat the sleep *athkār*.

¹ Recorded by al-Bukhārī (43) and Muslim (785).

² Recorded by al-Bukhārī (212, 213) and Muslim (786).

Ibn ‘Abbās (رضي الله عنه) reported:

”قَامَ النَّبِيُّ مِنَ اللَّيْلِ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.“

“The Prophet (ﷺ) once got up at night, relieved himself, washed his face and hands, and then went back to sleep.”¹

THIKA FOR RETURNING TO BED

When a Muslim leaves his bed to pray, relieve himself, or for any other reason, and then wishes to go back to sleep, he should first dust his bed to make sure that no insects or other harmful creatures came into it. He should then extoll and invoke Allāh (ﷻ) before falling back to sleep. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ، ثُمَّ رَجَعَ إِلَيْهِ، فَلْيَنْفُضْهُ بِصَنْفَةِ إِزَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيُسَمِّ اللَّهَ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدَهُ، وَإِذَا اضْطَجَعَ فَلْيُضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ وَلْيَقُلْ: ”سُبْحَانَكَ اللَّهُمَّ! رَبِّي بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أُمْسَكَتْ نَفْسِي فَارْحَمْهَا، وَإِنْ أُرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.“

«When one of you leaves his bed (at night) and then returns to it, let him dust it three times with the edge of his *izār* (lower garment), and let him pronounce Allāh's name, because he would not know what came to his bed since he had left it.

When he lies down to sleep, let him do so on his right side, and let him say:

“*Subhānak-allāhum. Rabbi bika waḍaʿtu janbī, wa-bika arfaʿuh. Fa-ʿin amsakta nafsī farḥamhā, wa-in arsaltahā faḥfazhā bimā taḥfazū bihī ʿibādak-aṣ-ṣāliḥīn* —

1 Recorded by al-Bukhārī (6316), Muslim (304, 763), and others.

Exalted be You, O Allāh. By You (i.e., Your permission and help) my Lord I lay down my side, and by You I raise it. If You hold my soul, show it mercy; and if You release it, protect it as You protect Your righteous servants.»¹

Arrival of Morning

A Muslim is required to wake up for the morning prayer, whose time extends from dawn until sunrise.

WAKE-UP *ATHKĀR*

Whenever a Muslim wakes up from sleep, he should express gratitude to Allāh for allowing him to live and continue worshiping Him.

Huṭhayfah and al-Barā' (رضي الله عنه) reported that when the Prophet (ﷺ) woke up, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ.»

«Al-ḥamdu lillāh-il-lathī aḥyānā ba'damā amātanā, wa-īlayh-in-nushūr — Praise be to Allāh who resurrected us after He made us die. And to Him will be the (people's) emergence (from graves).»²

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) recommended for a Muslim to say when he wakes up:

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ.»

«Al-ḥamdu lillāh-illlathī 'āfānī fī jasadī, wa-radda 'alayya rūḥī, wa-athīna lī bi-thikrih — Praise be to Allāh who granted me well-being in my body, returned my soul to me, and permitted me to extoll

1 Recorded by al-Bukhārī (6320, 7393), Muslim (2714), and others.

2 Recorded by al-Bukhārī (6312, 6314, 6324), Muslim (2710), and others.

Him.> ¹

EXCELLENCE OF THE EARLY MORNING

Muslims are urged to stay awake after the morning prayer, so as to benefit from the great blessing of the early morning.

Ṣakhr al-Ghāmīdī and other companions (رضي الله عنه) reported that the Prophet (ﷺ) said:

«اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا.»

«O Allāh, bless the early part of the day for my Ummah.» ²

Those who needlessly sleep in the early morning deprive themselves from this blessing. Therefore, some of the companions (رضي الله عنه) considered this sleep an act of ignorance. Khawwāt Bin Jubayr (رضي الله عنه) said:

“نَوْمُ أَوَّلِ النَّهَارِ خُرْقٌ، وَأَوْسَطُهُ خُلُقٌ، وَآخِرُهُ حُمَقٌ.”

“Sleeping in the beginning of the Day is ignorance, in its middle is a good quality, and in its end is an imprudent act.” ³

If a person gets tired during the day, it is best for him to take a nap during the late morning or early afternoon, even if for just a few minutes. This was the practice of the Prophet (ﷺ) and his companions (رضي الله عنه). Anas and Sahl Bin Sa'd (رضي الله عنه) reported:

“كُنَّا نُجَمِّعُ، ثُمَّ نَقِيلُ.”

“We used to pray *Jumu'ah* and then take a nap (during

1 Recorded by at-Tirmithī, Ibn us-Sunnī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 329 and *al-Kalim uṭ-Ṭayyib* nos. 34, 46).

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 1300 and *Hidāyat ur-Ruwāḥ* no. 3831).

3 Recorded by al-Bukhārī (in *al-Adab ul-Mufrad* 1242) and verified to be authentic by al-Albānī.

the Prophet's (ﷺ) time.)”¹

Morning Extollments

In this section, we cite the most common authentic *athkār* that are recommended for the morning. Saying them starting from dawn, they provide protection for the whole day and supply a Muslim with a great deal of rewards that will surely please him on Judgment Day.

It is important to note that most of the following *athkār* are similar to the evening and night *athkār* that we presented earlier, sometimes with just a slight variation of words to suit the morning.

1. CHIEF *THIKR* FOR SEEKING FORGIVENESS

Shaddād Bin Aws (رضي الله عنه) reported that the Prophet (ﷺ) taught the following “chief supplication for seeking forgiveness سَيِّدُ الْأَسْتِغْفَارِ” to his companions, and he (ﷺ) indicated that whoever says it in the morning and then dies during the day, he will enter *Jannah*:

«اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَعَدِكَ مَا أَسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.»

«Allāhumma anta Rabbī, lā ilāha illā anta, khalaqtanī wa-ana ‘abduk, wa-ana ‘alā ‘ahdika wa-wa’dika mastatāt, a’ūthū bika min sharri mā ṣana’t, abū’u laka bi-ni’matika ‘alayya, wa-abū’u bi-ṭhanbī, faghfir lī, fa’innahū lā yaghfir uth-thunūba illā ant —

O Allāh, You are my Lord, and there is no (true) god but You. You created me, and I am Your servant, and I try to fulfill my covenant and promise to You as much as I am able. I seek Your protection from the evil of my doings. I admit to Your favor upon me, and I confess my sins to You, so forgive

1 Recorded by al-Bukhārī (905, 938-941), Muslim (859), and others.

me, because no one forgives sins but You.»¹

2. PROTECTION WITH ALLĀH'S NAME

‘Uthmān Bin ‘Affān (رضي الله عنه) reported that the Prophet (ﷺ) indicated that nothing would harm a ‘abd who says **three times** in the morning:

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ.»

*«Bism-illāh il-lathī lā yaḍurru ma’-asmihī shay’un fil-
arḍi walā fis-samā’i wahuw as-samī’-ul-‘alīm —*

(I seek protection) with the name of Allāh, the One
with the protection of whose name nothing can cause
harm on earth or in the heaven. He is the All-
Hearing, the All-Knowing.»²

3. WARDING OFF THE DAY'S EVIL

Ibn Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) used to say in the morning:

«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ
مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ،
وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسَوْءِ الْكِبَرِ. رَبِّ أَعُوذُ بِكَ
مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ.»

*«Aṣḥabnā wa-aṣḥaḥ al-mulku lillāh, wal-hamdu lillāh.
Lā ilāha illallāhu waḥdahū lā sharīka lah, laḥul-
mulku wa-laḥul ḥamdu wa-huwa ‘alā kulli shay’in*

1 Recorded by al-Bukhārī (6306), an-Nasā’ī, and others.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb* no. 655).

qadīr. Rabbi a's'aluka khayra mā fī hāthal yawmi wa-khayra mā ba'dah, wa-a'ūthu bika min sharri mā fī hāthal yawmi wa-sharri mā ba'dah. Rabbi a'ūthu bika minal kasali wa-sū'il kibar. Rabbi a'ūthu bika min 'athābin fin-nāri wa-'athābin fil-qabr —

We have reached the morning, and the dominion continues to belong to Allāh — all praise be to Allāh. There is no (true) god but Allāh, alone without any partner. To Him belongs the dominion, He is worthy of all praise, and He is capable of everything. My Lord, I ask You for the goodness of this day and of what comes after it, and seek your protection from the evil of this day and of what comes after it. My Lord, I (also) seek your protection from laziness, from the evil of old age, from the punishment in the Fire, and from the punishment in the grave.» ¹

4. ACKNOWLEDGING ALLĀH'S FULL CHARGE OVER US

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) used to say the following in the morning, and he taught it to his companions (رضي الله عنهم):

«اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.»

‘Allāhumma bika aṣḥabnā, wa-bika amsaynā, wa-bika naḥyā, wa-bika namūt, wa-īlayk an-nushūr —

O Allāh, by You (i.e., Your will and power) we have reached the morning, by You we had reached the evening, by You we live, by You we will die, and to You will be our emergence (from graves).» ²

5. PROTECTION AGAINST ONESELF AND SATAN'S HARM

Abū Bakr aṣ-Ṣiddīq, Abū Hurayrah, and other companions (رضي الله عنهم), all

¹ Recorded by Muslim (2723), Abū Dāwūd, and others.

² Recorded by Ibn Mājah, at-Tirmithī, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 262, 263).

reported that the Prophet (ﷺ) taught them to say in the morning:

«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.»

‘Allāhumma ‘ālimal ghaybi wash-shahādat, fāṭir as-samāwāti wal-ard, rabba kulli shay’in wa-malīkah, ash-hadu allā ilāha illā ant, a’ūthu bika min sharri nafsī, wa-min sharr ish-shayṭāni wa-shirkih, wa-an aqtarifa ‘alā nafsī sū’an aw ajurrahū ilā Muslim —
O Allāh, Knower of the *ghayb* and witnessed worlds, Creator of the heavens and earth, Lord and Sovereign of all things: I bear witness that there is no (true) god except You. I seek Your protection from the evil of myself, from the evil and *shirk* of Satan, and from that I would commit harm against myself or direct it toward another Muslim.»¹

6. WELL-BEING AND PROTECTION FROM ALL DIRECTIONS

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) would not leave off saying the following supplication in the morning:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي. اللَّهُمَّ أَحْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.»

‘Allāhumma innī as’alukal ‘āfiyata fid-dunyā wal-ākhirah. Allāhumma as’alukal ‘afwa wal-‘āfiyata fī dīnī wa-dunyāya wa-ahlī wa-mālī. Allāhummastur

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* nos. 2753, 2763, 3443).

‘awrātī wa-āmin raw‘ātī. Allāhummaḥfaznī min baynī yadayya wa-min khalfī, wa-‘an yamīnī wa-‘an shimālī, wa-min fawqī, wa-a‘ūthu bi-‘aḥamatika an ughtāla min taḥtī —

O Allāh, I ask You for well-being in this first and the next. O Allāh, I seek Your pardon and well-being in regard to my religion, life, family, and wealth. O Allāh, cover my weaknesses and ease my fear. O Allāh, protect me from in front of me and behind me, from my right and left sides, and from above me; and I seek refuge in Your greatness that I may be attacked from underneath me.» ¹

7. APPEALING FOR HELP THROUGH ALLĀH'S MERCY

Anas (رضي الله عنه) reported that the Prophet (ﷺ) told Fāṭimah (رضي الله عنها) to say in the morning:

«يا حيُّ يا قيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلَحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا.»

‘Yā ḥayyu, yā qayyūm, bi-rahmatika astaghīth. Aṣliḥ lī sha’nī kullāh, walā takilnī ilā nafsī ṭarfata ‘aynīn abadā — O You who are ever Living and Watchful, through Your mercy I appeal for help, so rectify all of my affairs, and do not relinquish me to myself for even as little as a blink of an eye.» ²

8. DECLARING FULL RELIANCE ON ALLĀH

Abū ad-Dardā’ (رضي الله عنه) said that Allāh (ﷻ) alleviates all concerns for a person who says **seven times** in the morning:

«حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.»

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Al-Kalim ut-Ṭayyib* no. 27 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 659).

2 Recorded by an-Nasā’ī and al-Bazzār. Verified to be ḥasan by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 661 and *aṣ-Ṣaḥīḥah* no. 227).

﴿*Hasbiy Allāhu lā ilāha illā huwa ‘alayhi tawakkalt, wa-huwa rabb ul-‘arsh il-‘azīm* — Sufficient for me (as helper and protector) is Allāh; there is no (true) god except Him; upon Him I rely, and He is the Lord of the great Throne.﴾¹

9. PROTECTION FROM WEAKNESS, POVERTY, AND TORMENT

Abū Bakrah (رضي الله عنه) reported that he heard the Prophet (ﷺ) say **three times** in the evening:

«اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.»

﴿*Allāhumma ‘āfinī fī badanī, Allāhumma ‘āfinī fī sam‘ī, Allāhumma ‘āfinī fī baṣarī, lā ilāha illā ant. Allāhumma innī a‘ūthu bika min al-kufri wal-faqr, Allāhumma innī a‘ūthu bika min ‘athāb il-qabr* —

O Allāh, grant me well-being in my body, my hearing, and my eyesight. There is no (true) god but You. O Allāh, I seek Your protection from disbelief (or ingratitude) and poverty, and I seek Your protection from the torment of the grave.﴾²

10. ONE HUNDRED TASBĪHS AND TAḤMĪDS

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) recommended saying one hundred times in the morning:

1 Recorded by Ibn ‘Asākir, Ibn us-Sunnī, and others. Al-Albānī verified it to be authentic only as a “*mawqūf*” statement by the *ṣaḥābī* (Abū ad-Dardā’), but he indicated that it counts as a “*marfū’*” *ḥadīth* stated by the Prophet (ﷺ), because it contains information that is not subject to human opinion (*ad-Ḍa‘īfah* no. 5286).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be *ḥasan* by al-Albānī (*al-Adab ul-Mufrad* no. 701).

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.»

«*Subhānallāhi wa-biḥamdih* — Exalted be Allāh, and praise be to Him.»

The Prophet (ﷺ) further indicated that whoever says this, his sins will be forgiven, even if they exceed the foam of the sea. And no one will come on Resurrection Day with better deeds — except for a person who says the same or more.¹

11. TAHLĪL THAT EQUATES FREEING SLAVES

An important extollment that the Prophet (ﷺ) recommended saying in the morning is the following *tahlīl*:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.»

«*Lā ilāha illallāh, waḥdahū lā sharīka lah, lah ul-mulku wa-lah ul-ḥamd, yuḥyī wa-yumūt, wa-huwa ‘alā kulli shay’in qadīr* — There is no (true) god except Allāh, alone and without any partners. To Him belongs the dominion, He deserves all praise. He gives life and death, and He is capable of everything.»

‘Abdullāh Bin ‘Amr and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says this extollment **one hundred times** in the morning:

«كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ
مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ حَتَّى يُمَسِيَ، وَلَمْ يَأْتِ
أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ.»

¹ Recorded by Muslim (2692), Abū Dāwūd, and others (See also *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 653).

«This will count for him as freeing ten slaves; and one hundred good deeds will be recorded for him, one hundred sins will be removed from his record, and this will provide for him a shelter from Satan until the evening; and no one will come (on Judgment Day) with a better deed except for a man who exceeded him (in saying it).»¹

Abū Ayyūb al-Anṣārī (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says this extollment **ten times** in the morning:

«كَتَبَ اللَّهُ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ بِهَا عَشْرَ سَيِّئَاتٍ، وَرَفَعَهُ اللَّهُ بِهَا عَشْرَ دَرَجَاتٍ وَكُنَّ لَهُ قَدَرٌ عَشْرَ رِقَابٍ، وَأَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ، وَكُنَّ لَهُ مِسْلَحَةٌ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ.»

«Allāh will record for him for every one (extollment) he says ten good deeds, will remove from his record ten sins, and will raise him ten ranks (in *Jannah*), and they will count for him as freeing ten slaves. Allāh will also protect him from Satan, and they will shield him from the beginning until the end of the day.»²

This extollment has such a great significance that saying it even one time is highly rewardable — provided that we say it with full understanding and submission. Abū ‘Ayyāsh (رضي الله عنه) reported that the Prophet (ﷺ) promised for a person who says it **one time** in the morning:

«كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحُطُّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِي حِرْزٍ

1 Abū Hurayrah's report was recorded by al-Bukhārī (6403) and Muslim (2691). Ibn ‘Amr's report was recorded by an-Nasā’ī, Aḥmad, and others, and verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2762).

2 Recorded by Aḥmad, an-Nasā’ī, and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 660 and *aṣ-Ṣaḥīḥah* no. 114).

مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ.»

‘This will count for him as freeing one slave from Ismā’īl’s offspring, ten good deeds will be recorded for him, ten sins will be removed from his record, he will be raised ten ranks (in *Jannah*), and he will be protected from Satan until the evening.’¹

12. PROCLAIMING ADHERENCE TO THE TRUE RELIGION

‘Abd ur-Raḥmān Bin Abzā (رضي الله عنه) reported that the Prophet (ﷺ) used to say in the morning:

«أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ، وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ، حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.»

‘Aṣḥabnā ‘alā fiṭratil-Islām, wa-kalimat il-ikhlaṣ, wa-‘alā dīni nabiyyinā Muḥammad, wa-‘alā millati abīnā Ibrāhīma ḥanīfan wamā kāna minal-mushrikīn —

We have reached the morning while we are upon the pure nature (*fiṭrah*) of Islām, and the word of Sincerity (i.e., the *Shahādah*), and the religion of our Prophet Muḥammad, and the creed of our forefather Ibrāhīm: He was pure in faith and was not of those who joined partners with Allāh.’²

13. FOUR *ATHKĀR* THAT OUTWEIGH MANY OTHERS

Juwayriyah (رضي الله عنها) reported that the Prophet (ﷺ) once left her house after the morning prayer, while she was sitting in her prayer place extolling Allāh (ﷻ). He returned in the mid-morning and found her still doing the same. He asked her, «ما زلتِ على الحال التي فارقتكِ عليها؟» ‘Are you still in the same sitting since I left you?’ She replied,

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 656).

2 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāḥ* no. 2351 and *Ṣaḥīḥ ul-Jāmi’* no. 4674).

“Yes.” He said:

«فَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتُ
مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: “سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا
نَفْسِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.”»

«Indeed, I said after I left you four statements, three times. If you weigh them against what you have said since the morning, they would outweigh it:

“*Subhān-allāhi ‘adada khalqih, subhān-allāhi ridā nafsih, subhān-allāhi zinata ‘arshih, subhān-allāhi midāda kalimātih* —

Exalted be Allāh as much as is the sum of His creation; exalted be Allāh to the extent that would please Him; exalted be Allāh as much as is the weight of His Throne; exalted be Allāh as much as is the extent of His words.»¹

14. ASKING FOR KNOWLEDGE, SUSTENANCE, AND GOOD DEEDS

Umm Salamah (رضي الله عنها) reported that when the Prophet (ﷺ) ended the morning prayer, he would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.»

«*Allāhumma innī as‘aluka ‘ilman nāfi‘an, wa-rizqan ṭayyiban, wa-‘amalan mutaqqabbalā* — O Allāh, I ask You for beneficial knowledge, good provision, and acceptable deeds.»²

Common Unauthentic Morning Extollments

In this section, we present a few morning *athkār* that, though

1 Recorded by Muslim (2726), Abū Dāwūd, and others.

2 Recorded by an-Nasā’ī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Sunanu Ibn Mājah* no. 925).

commonly recorded in books and said by people, are based on unauthentic *ḥadīths*. This means that their *isnāds* are weak, and does not necessarily mean that they carry unacceptable meanings. To the contrary, they usually have good meanings, and may be authentic *athkār* — but for other occasions (ex., numbers 2 and 6 below). Therefore, we cite them here for two reasons:

- a. To warn against falsely attributing them to the Prophet (ﷺ) as morning *athkār*.
- b. To warn against adhering to them as consistent morning *athkār*.

1. ‘Abdullāh Bin Ghannām (رضي الله عنه) reported that the Prophet (ﷺ) said that a person would fulfill the gratitude requirement for the day if he says in the morning:

”اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ،
فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، لَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.”

“O Allāh, whatever favor reaches me or any of Your creation this morning, it is from You alone. There is no partner for You, and You deserve all praise and gratitude.” ¹

2. Thawbān (رضي الله عنه) reported that the Prophet (ﷺ) said that Allāh will surely please a person who says in the morning:

”رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا.”

“I accept Allāh as my Lord, Islām as my religion, and Muḥammad as my prophet.” ²

3. Abū Mālik al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) instructed

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be weak by al-Albānī (*al-Kalim ut-Ṭayyib* no. 26).

2 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be weak by al-Albānī (*Da‘īf ut-Targhī* no. 384, *ad-Da‘īfah* no. 5020, and *al-Kalim ut-Ṭayyib* no. 24).

his companions to say in the morning:

“أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذَا الْيَوْمِ، فَتَحَهُ وَنَصَرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا فِيهِ، وَمِنْ شَرِّ مَا قَبْلَهُ، وَشَرِّ مَا بَعْدَهُ.”

“We have reached the morning, and the dominion continues to belong to Allāh, the Lord of the creation. O Allāh, I ask You for this day's goodness, facility, success, light, and blessing; and I seek Your protection from its evil, the evil that preceded it, and the evil that succeeds it.”¹

4. Anas (رضي الله عنه) reported that the Prophet (ﷺ) said that Allāh (ﷻ) will free a quarter of a person's body from the Fire for every time he says this in the morning:

“اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ وَجَمِيعَ
خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.”

“O Allāh, this morning, I take You as my witness, as well as Your Throne Bearers, Your other angels, and all of Your creation, that You are Allāh, there is no (true) god except You, and that Muḥammad is your Servant and Messenger.”²

5. Abū Saʿīd (رضي الله عنه) reported that the Prophet (ﷺ) indicated that Allāh (ﷻ) will remove the distress and debt from a person who says in the morning:

“اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،

1 Recorded by Abū Dāwūd, at-Ṭabarānī, and others. Verified to be weak by al-Albānī (*Sunanu Abī Dāwūd* no. 5084 and *aḍ-Ḍaʿīfah* no. 5606).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be weak by al-Albānī (*Ḍaʿīf ut-Targhīb* no. 383, *aḍ-Ḍaʿīfah* no. 1041, and *al-Kalim ut-Ṭayyib* no. 25).

وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.”

“O Allāh, I seek Your protection from worries and sadness, and from weakness and laziness, and from cowardice and stinginess, and from being overcome by debt or subdued by other men.”¹

6. Abū ad-Dardā' (رضي الله عنه) reported that the Prophet (ﷺ) said:

”مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا، وَحِينَ يُمَسِّي عَشْرًا، أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.”

“Whoever says *ṣalāh* upon me ten times in the morning and in the evening will attain my intercession on Resurrection Day.”²

7. Zayd Bin Thābit (رضي الله عنه) reported that the Prophet (ﷺ) instructed a man to say every morning the following (long) supplication and teach it to his family:

”لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، وَمِنْكَ وَإِلَيْكَ. اللَّهُمَّ مَا قُلْتُ مِنْ قَوْلٍ، أَوْ حَلَفْتُ مِنْ حَلْفٍ، أَوْ نَذَرْتُ مِنْ نَذْرٍ، فَمَشِئَتُكَ بَيْنَ يَدَيْهِ .. فَأَعْفِرْ لِي ذُنُوبِي كُلَّهَا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.”

“I am at Your service, my God, I am at Your service. I am at Your service, may You be pleased. All good is in Your Hands, and (originates) from You and (returns) unto You. O my God, whatever words I utter, or oath or vow I make, Your decree precedes all of that ... So forgive all of my sins, because no one except You

1 Recorded by Abū Dāwūd. Verified to be weak by al-Albānī (*Ḥidāyat ur-Ruwāh* no. 2383 and *Ḍaʿīfu Abī Dāwūd* no. 272b).

2 Recorded by aṭ-Ṭabarānī. Verified to be unauthentic by al-Albānī (*aḍ-Ḍaʿīfah* no. 5788 and *Ḍaʿīf ut-Targhīb* no. 396).

forgives the sins, and guide me to repentance, You are the One who accepts the repentance, and the Merciful.”¹

¹ Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be weak by al-Albānī (*Daʿīf ut-Targhīb* no. 397 and *aḍ-Ḍaʿīfah* no. 6733).

CHAPTER 5

ISLĀMIC CONCEPT OF DREAMS

Introduction

LINGUISTIC DEFINITIONS

A dream is a vision that a person sees during his sleep. The Arabic words for dream are *ru'yā* (pl. *ru'ā*) and *ḥulum* (or *ḥulm*, pl. *aḥlām*).

In the Qur'ān, the word *ḥulum* appears three times ¹ — each time referring to mixed-up dreams, and the word *ru'yā* appears seven times ² — each time referring to truthful dreams.

In the Sunnah, “*ru'yā*” and “*ḥulum*” are sometimes used interchangeably ³. More often, however, *ru'yā* is used for a good dream and *ḥulum* for a bad one.

Ibn ul-Manẓūr (رحمہ اللہ) said:

“*Ru'yā* and *ḥulum* is what a person sees during his sleep. But *ru'yā* is mostly applied to what he sees of good and pleasant things, and *ḥulum* is mostly applied to what he sees of evil or bad things. And either of the two words may be used in the place of the other.” ⁴

WHAT ARE DREAMS?

Dreams are among the spiritual puzzles of this life. People have conflicting and confusing views regarding their nature. Only by adhering to the guidance of the Qur'ān and Sunnah can we form a

1 Twice in *Yūsuf* (12:44), and once in *al-Anbiyā'* 21:5.

2 In *Yūsuf* (12:5), *Yūsuf* (12:43) — twice, *Yūsuf* (12:100), *al-Isrā'* (17:60), *aṣ-Ṣāffāt* (37:105), and *al-Faṭḥ* (48:27).

3 As in the forthcoming *ḥadīths* about the types of dreams.

4 *Lisān ul-'Arab* (under root-word *ḥalama*).

reasonable understanding of dreams.

Al-Māziri (رحمته الله) said:

“People have numerous arguments regarding the nature of dreams. As for those who do not adopt a religious understanding, their arguments are particularly outrageous. They tackle issues that cannot be reached with the human reason, and for which there is no proof; and since they do not believe in the Revelation, their statements are widely conflicting.” ¹

Al-Qurṭubī (رحمته الله) said:

“The reason for the confusion of non-religious people in regard to dreams is that they turn away from the Straight Path of the prophets. What we say is that dreams are reflections of the soul; and since we cannot comprehend the soul, we would not, obviously, comprehend its reflections ...” ²

We establish below that dreams are visions that Allāh (رحمته الله) creates and instills into our hearts.

Some dreams, truthful and sublime, are granted by Allāh (رحمته الله). They support and reassure a believer, warn him of some individuals, reprimand him for some of his wrongdoings, foretell him of some good (to anticipate) or harm (to beware of), and so on. Such dreams are attributed to Allāh because of the truth and good they carry.

Ibn ul-Qayyim (رحمته الله) said:

“Dreams are parables presented by the angel whom Allāh set in charge of them. The dreamer may then use a parable as a guide to something similar ...” ³

Other dreams, false and unpleasant, mix truth with falsehood, and

1 *Faṭḥ ul-Bārī* 12:442.

2 *Faṭḥ ul-Bārī* 12:442.

3 *ʿIlām ul-Muwaqqiʿina* 1:157.

frighten people during sleep or even after awakening. Such dreams are whispered by a devil and are, therefore, attributed to Satan.

Al-Qāḍī Abū Bakr Bin al-ʿArabī (رحمہ اللہ) said:

“Dreams are reflections that Allāh (ﷻ) instills into a person's heart — upon the hand of either an angel or a devil. They represent things — either explicitly or metaphorically, or are a meaningless mix-up. Thus, they resemble the thoughts that occur during wakefulness, which may either be organized, as in a story, or scattered into fragments.”¹

Al-Māzirī (رحمہ اللہ) said:

“Allāh (ﷻ) creates in the heart of a sleeping person reflections — just as He does in a wakeful person's heart, and He does what He wills, for He is not restricted by sleep or wakefulness.

He (ﷻ) makes these reflections as indicators of other things that He subsequently creates or had already created. Thus, for example, He creates a vision in the heart of a sleeping person that he is flying — and he (obviously) cannot fly. This could indicate that this person's belief regarding some issue is contrary to its reality (just as flying is contrary to reality). This is similar to how Allāh (ﷻ) creates clouds (in real life) as a sign for rain — and both (the indicator and the indicated) are created by Him.”²

ALLĀH CREATES ALL DREAMS

As we mentioned above, dreams are visions and thoughts that Allāh (ﷻ) decrees and creates, just as He creates everything else. He (ﷻ) says:

¹ *Faṭḥ ul-Bārī* 12:442.

² *Faṭḥ ul-Bārī* 12:442 and *al-Minhāj* 15:20.

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ، وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ الزمر ٦٢

«Allāh is the Creator of all things, and He is in charge of all things.» ¹

Allāh's (ﷻ) creation is all good, and is of a great underlying wisdom and benefit. However, the goodness and wisdom behind what appears to be evil may not be perceived by many people ².

Whereas texts of the Qur'ān and Sunnah attribute good and honorable actions directly to Allāh (ﷻ), they often do not directly attribute to Him actions or things that are apparently evil. This is done out of respect and reverence for Him (ﷻ). The same rule applies to dreams: Attributing good dreams directly to Allāh (ﷻ) is a common practice in the Sunnah, whereas bad dreams are attributed to Satan — though he does not create them.

Satan's Role in Dreams

ATTRIBUTING BAD DREAMS TO SATAN

Bad and terrifying dreams are attributed to Satan because:

- ✖ He initiates the bad and hateful thoughts and insinuates them into people's thoughts in dream form.
- ✖ He likes and approves bad dreams and evil thoughts.
- ✖ Bad dreams conform with his evil nature.
- ✖ His hate toward humans makes him do all that is possible to harm or frighten them — both during their sleep and their wakefulness.

Al-Hāfiz (رحمته) said:

¹ Az-Zumar 39:62.

² This is explained in depth in the Author's: "Believing in Allāh's Decree, *Qadar*".

“Al-Muhallab said, ‘... Bad dreams are attributed to Satan because they are created in his likeness (of evil) ...’ Abū ‘Abd il-Malik said, ‘(A bad dream) is attributed to Satan because it is according to his desire and goal.’ Ibn ul-Bāqillānī said, ‘... Allāh creates an unpleasant dream in the presence of Satan (i.e., while he is present with the dreamer). This is why it is attributed to him.’ And others say that it is attributed to him because he insinuates it.’ ” ¹

An-Nawawī (رحمته الله) said:

“Al-Māziri said, ‘Allāh (ﷻ) creates dreams that are indicators of harm in the presence of Satan. They are metaphorically attributed to Satan because he witnesses them — even though he does not really make them.’ ... Others said, ‘Both pleasant and unpleasant dreams are created, arranged, and willed by Allāh (ﷻ). Satan has no doing in regard to either, but he witnesses an unpleasant dream, accepts it, and is pleased with it.’ ” ²

SATAN'S PLAY

In addition to bad and terrifying dreams, there are absurd dreams that can be caused by Satan.

Jābir Bin ‘Abdillāh (رحمته الله) reported that a Bedouin came to the Prophet (ﷺ) and said, “I saw in my dream that my throat was cut, and my head fell off and started rolling, so I ran after it, retrieved it, and put it back in its place.” The Prophet (ﷺ) smiled, and, addressing the man and the people next to him, said:

«إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلَا يُحَدِّثُ بِهِ النَّاسَ.»

◀When Satan makes fun of you during your sleep, do

¹ *Fath ul-Bārī* 12:463.

² *Al-Minhāj* 15:20.

not tell people about it.> ¹

In this *ḥadīth*, the Prophet (ﷺ) discouraged people from relating dreams that appear to be meaningless or frightening. Rather they should apply the etiquettes for bad dreams that we discuss below.

WET DREAMS

Wet dreams are associated with the ejection of seminal fluid during sleep. They often include visions of prohibited actions or interactions that are instigated by Satan. In some cases, they may also be an echo of a person's thoughts during wakefulness.

Even though wet dreams are most common among men, it is possible for women to have them as well. Umm Salamah (رضي الله عنها) reported that Umm Sulaym (رضي الله عنها) came to Allāh's Messenger (ﷺ) and asked him, "O Allāh's Messenger, Allāh is surely not shy from the truth: Is it required for a woman to perform *ghusl* when she has a wet dream?" He (ﷺ) replied, «إِذَا رَأَتْ الْمَاءَ فَلْتَغْسِلْ». **<When she finds wetness (in her clothes), she must take a bath.>** Embarrassed to hear this, Umm Salamah smiled, covered her face, and asked, "O Allāh's Messenger, do women have wet dreams?" He (ﷺ) replied:

«نَعَمْ، تَرَبَّتْ يَمِينُكَ! فِيمَ يُشَبِّهُهَا وَلَدُهَا؟»

<Yes, may your right hand be prosperous! How then does her child resemble her?> ²

Al-Baghawī (رحمته الله) said:

"Wet dreams that require *ghusl* have no interpretation. They may be caused by an annoyance of Satan or by the dreamer's echoed thoughts." ³

Wet dreams that are instigated by Satan may later raise in a

1 Recorded by Muslim (2268), Aḥmad, and others.

2 Recorded by al-Bukhārī (130, 282, 3328, 6091, 6121), Muslim (310-314), and others.

3 *Sharḥ us-Sunnah* 6:298.

person's mind some thoughts and desires for prohibited relationships involving specific individuals. Therefore it is important to apply to them the same procedures for bad dreams that we discuss below.

SATAN'S LIMITATION

A believer should always remember that Allāh's (ﷻ) power is boundless and prevailing, whereas Satan's schemes are restricted by Allāh's (ﷻ) permission and wisdom. Therefore, when a believer is distressed or alarmed by Satan's spurring, he should turn to Allāh (ﷻ) who can easily alleviate his concern. Allāh (ﷻ) says:

﴿وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ، إِنَّهُ سَمِيعٌ عَلِيمٌ
إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا، فَإِذَا هُمْ
مُبْصِرُونَ﴾ الأعراف ٢٠٠-٢٠١

«And if an (evil) provocation touches you from Satan, seek refuge with Allāh, for, indeed, He is all-hearing, all-knowing. Indeed, those who possess *taqwā* — when an image (or impulse) touches them from Satan — they remember (Allāh) and, immediately, regain insight.» ¹

We will discuss this further under *isti'āthah* (p. 115).

Categories of Dreams

REPORTS REGARDING DREAM CATEGORIES

Abū Salamah ² (رضي الله عنه) reported that he used to have dreams that made him ill (from fear or worry) — until he heard Abū Qatādah (رضي الله عنه) mention that he had the same problem, so Allāh's Messenger (ﷺ) told him:

¹ *Al-A'raf* 7:200-201.

² He was the son of 'Abd ur-Rahmān Bin 'Awf (رضي الله عنه), and was born around 20 H.

«الرُّؤْيَا الْحَسَنَةُ (الصَّالِحَةُ - الصَّادِقَةُ) مِنَ اللَّهِ، وَالرُّؤْيَا السَّوْءُ (الْحُلْمُ) مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا حَسَنَةً (مَا يُحِبُّ) فَلْيُبَشِّرْ، وَلَا يُخْبِرْ (يُحَدِّثْ) بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى رُؤْيَا فِكْرَهُ مِنْهَا شَيْئًا، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتَفَلَّ (يَنْفُثْ - يَبْصُقْ) عَنْ يَسَارِهِ ثَلَاثًا، وَلَا يُخْبِرْ (يُحَدِّثْ) بِهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرَّهُ.»

«A pleasant (or good, or truthful) dream is from Allāh, and a bad dream is from Satan.

When one of you has a good dream (that he likes), let him expect good, and avoid relating it except to those whom he likes.

And when he has a dream and dislikes any part of it, let him seek Allāh's protection from its evil and from Satan's evil, and let him lightly spit — three times — on his left side, and avoid relating it to anyone. Indeed, it will then not harm him.»¹

Abū Saʿīd al-Khudrī (رضي الله عنه) reported that he heard the Prophet (ﷺ) say:

«إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيَحْدِثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ.»

«When one of you has a dream that he likes — indeed, it is only from Allāh, so let him praise Allāh for it and relate it (to his beloved ones). Otherwise, when one has a dream that he hates — indeed, it is only from Satan, so let him seek Allāh's protection from its evil, and let him not mention it to anyone:

¹ This is combined from narrations recorded by al-Bukhārī (3292, 5747, 6984, 6986, 6995, 7005, 7044), Muslim (2261), and others. We use two parenthesis to indicate alternative words appearing in different narrations.

it will then not harm him.»¹

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا ثَلَاثَةٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَرُّؤْيَا تَخْوِيفٍ مِنَ الشَّيْطَانِ، وَرُّؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ. فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيُتِمِّمْ فَلْيُصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ.»

«Dreams are of three categories: a good dream that has glad tidings from Allāh, a terrifying dream from Satan, and a dream about what concerns a person.

When one of you has a dream that he dislikes, let him rise from sleep and pray, and let him not relate it to other people.»²

Abū Hurayrah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا تُعْجِبُهُ، فَلْيَذْكُرْهَا وَلْيُفَسِّرْهَا، وَإِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا تَسُوُّوهُ، فَلَا يَذْكُرْهَا وَلَا يَفْسِّرْهَا.»

«When one of you has a dream that he likes, let him narrate it (to his beloved ones) and interpret it; and when one of you has a dream that he dislikes, let him neither narrate it nor interpret it.»³

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ.»

«When one of you has a dream that he dislikes, let

1 Recorded by al-Bukhārī (6985, 7045), at-Tirmithī, and others.

2 Recorded by al-Bukhārī (7017), Muslim (2263), and others.

3 Recorded by Ibn ‘Abd il-Barr. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1340).

him spit (lightly) three times on his left side, ask Allāh three times to shelter him from Satan, and turn over from the side on which he was sleeping.»¹

And ‘Awf Bin Mālik (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا ثَلَاثٌ: مِنْهَا أَهْوِيلٌ مِنَ الشَّيْطَانِ لِيَحْزُنَ بِهَا ابْنُ آدَمَ،
وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ فِي يَفْظَتِهِ فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ
مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.»

‘Dreams are of three categories: scary dreams from Satan — to depress the human being, things that concern a person during his wakefulness, so he sees them in his dream, and dreams that are a part of forty six parts of prophethood.»²

THREE CATEGORIES

From the above narrations, as well as other forthcoming *ḥadīths*, we surmise that there are three main categories of dreams:

Category	Origin
① Truthful dreams	Inspired by angels
② Terrifying dreams	Whispered by Satan
③ Mixed-up medleys	Dreamer’s thoughts, concerns, etc.

The second and third categories are meaningless in the sense that they have no useful interpretation. Ibn ‘Uthaymīn (رحمته الله) said:

“During its minor death (i.e., sleep), the soul sees

1 Recorded by Muslim (2262), Abū Dāwūd, and others.
2 Recorded by al-Bukhārī (in *at-Tārīkh*), Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1870).

dreams and visions that are divided into three categories: pleasant dreams, hateful dreams, and dreams that consist of meaningless and pointless things. The latter could be from Satan's teasing, from echoing personal concerns, or from other reasons.”¹

In the rest of this section, we discuss these three categories.

1. GOOD OR TRUTHFUL DREAMS

Truthful dreams contain signals regarding events or other things that Allāh (ﷻ) created or will create. Ibn 'Abd il-Barr (رحمہ اللہ) said:

“It should be believed that a truthful dream is from Allāh and is a part of prophethood. It reflects great wisdom and kindness from Allāh, which adds to a believer's faith. I do not know any difference in this regard among the people of religion and truth, whether they are from the followers of opinion or of *ḥadīth* reports. No one rejects (the value of) dreams except atheists and a small group of *mu'tazilah* (a philosophical sect) ...

If a dream is not mixed-up medleys or a nightmare, it is truthful. It can even be seen by a non-believer or a sinner, such as the dreams of the king of Egypt and of Yūsuf's two prison-mates ...”²

The following steps may help in distinguishing a truthful dream from meaningless dreams:

- a. First, the dreamer should exclude any dream that is apparently from the third (thought-echoes) category — whether the dream is pleasant or unpleasant. A meaningless dream would normally be a reflection of the dreamer's thoughts or concerns, a result of a physical weakness (such as fever) or tendency (such as hunger or

¹ *Sharḥu Riyādh iṣ-Ṣāliḥīn* no. 841.

² *At-Tamhīd* 16:71.

thirst), or a total mix-up that shows no theme.

- b. If the dream is unpleasant, the dreamer should ponder on whether it brings baseless terror — which means that it is from Satan, or it carries subtle warnings and legitimate pointers — which could mean that it is truthful.
- c. If the dream is pleasant and passes test (a), or is quite notable and brings some original thoughts that appear to be alien to daily life and experience, then it may very possibly be truthful.

Ibn Khaldūn (رحمہ اللہ) said:

“A truthful dream has signs that attest to its truthfulness and legitimacy, so the dreamer would feel the glad tidings from Allāh because of what he was inspired during his sleep. Among these signs are the following:

- i. Quick awakening after having the dream — as though the dreamer rushes to regain his wakefulness because of the importance of the inspiration he received (in the dream) ...
- ii. The dream remains imprinted and fixed, in full detail, in the dreamer's memory ...”¹

While there is no solid proof from Islāmic texts for Ibn Khaldūn's above statement, experience shows their correctness in many cases of truthful dreams.

Based on what they symbolize, truthful dreams can further be divided into three classes: pleasant, unpleasant or forewarning, and admonishing.

Ad-Dāwūdī (رحمہ اللہ) said, “Truthful dreams may include warnings as well as glad tidings.”²

1 *Muqaddimat Ibn Khaldūn* (published by Dār ul-Kitāb al-Lubnānī) 1:885-886.

2 *Fatḥ ul-Bārī* 12:465.

And al-Ḥakīm ut-Tirmithī (رحمہ اللہ) said, “A truthful dream tells a truth, which may be glad tidings, a warning, or a reprimand.”¹

We list the three classes of truthful dreams in the following table:

A Truthful Dream's Class	It indicates for the dreamer:
① Pleasant	A good fortune that will reach him; ex. seeing himself in <i>Jannah</i> .
② Unpleasant or forewarning	A harm that may afflict him (which may be possible to avert in some cases); ex., seeing fire burning some of his valuables
③ Admonishing	A reprimand for a shortcoming or sin, or an encouragement for improvement; ex., seeing himself prevented from entering <i>Jannah</i> unless he takes a bath

2. TERRIFYING DREAMS

Terrifying or bad dreams, also known as nightmares, are insinuated by Satan to alarm or distress people. Such dreams have no real meaning or interpretation. They should be distinguished from foreboding truthful dreams that we mentioned above.

The harm of bad dreams is merely psychological. It lies in frightening, disturbing, depressing, or worrying people. By following the guidelines provided in the Sunnah (discussed below), their evil effects can be completely annulled. Furthermore, this may even reduce some worries in regard to truthful foreboding dreams.

Al-Qāḍī ‘Iyāḍ (رحمہ اللہ) said,

“An ‘unpleasant or evil’ dream means either that it is apparently unpleasant (i.e., from Satan), or that it has an unpleasant interpretation (for a foreboding truthful dream). The wisdom in keeping this uncertainty —

¹ *Faṭḥ ul-Bārī* 12:465.

though the dream might be truthful — may be to spare the dreamer from worrying about its unpleasant interpretation ... If no one interprets it for him, he remains hopeful that it might have a good interpretation, or that it is meaningless, and this would reduce his worry.”¹

As an example, let us assume that a person had a dream that he was sinking in quicksand without being able to move any limb to save himself, and that his calls for help were muffled. This could be a nightmare, and could also be a truthful dream indicating that the dreamer will sink in debt or some other calamity without finding anyone to help him. If he treats this dream as a nightmare and performs the *isti'āthah* and other protective measures, this dream would not harm him if it is truly a nightmare. Furthermore, if it is a truthful foreboding dream, Allāh (ﷻ) would reduce or eliminate its harm by virtue of the dreamer's supplication.

3. MIXED-UP MEDLEYS

Adghāth or medleys are the most common category of dreams. They have various reasons, such as habits, echoed-thoughts about matters that concern the dreamer, reactions to his physical and health condition, and Satan's delusions. Medleys have no useful interpretation.

In regard to this category of dreams, al-Hāfiz (رحمته) said:

“Dreams for which the dreamer finds no consequence in his wakefulness arise from things that concerned him before going to sleep, so he dreams about them. This type has no harm or benefit.”²

Examples of *adghāth* dreams: A person with the need to release himself may see that he is earnestly looking for a toilet, a person with a fever may see himself walking in a hot desert or under a midday sun. A ringing alarm clock near him may initiate a dream of a train making

1 *Faḥ ul-Bārī* 12:465.

2 *Faḥ ul-Bārī* 12:466.

whistling noises, etc.

Recommended Actions upon Having a Good Dream

A good dream is a favor from Allāh (ﷻ) because it is granted by Him. It carries glad tidings, brings happiness to the heart, and is an indication of a believer's truthfulness and righteousness. These are important reasons to praise Allāh (ﷻ) for it.

In addition, a good dream should be narrated to learned people who care for the dreamer and wish good for him, so as to give him good interpretation for it.

On the other hand, he should not narrate it to individuals about whom he may have some misgivings. Such people might become envious, belittle his dream, and even try to misinterpret it in order to dismay him. Al-Baghawī (رحمہ اللہ) said:

“A dreamer should only relate a pleasant dream to a person whom he likes (i.e., trusts). If, instead, he relates it to someone whom he dislikes, that person may misinterpret it for him out of envy, causing him some distress. He may also try to plot against him, as Allāh (ﷻ) described Ya‘qūb’s concern regarding his sons’ plotting, should Yūsuf have related his dream to them.”¹

Therefore, upon having a good or pleasant dream, a person is urged to take the following actions:

- ① View it as a good omen from Allāh.
- ② Praise Allāh for it.
- ③ Narrate it to those whom he trusts.
- ④ Avoid narrating it to those whom he distrusts.
- ⑤ Seek its interpretation, especially from learned people with good knowledge of dream interpretation.

¹ *Sharḥ us-Sunnah* 6:298.

Recommended Actions upon Having a Bad Dream

When a person has a bad or alarming dream, he is urged to take the following actions:

- ① Seek Allāh's protection from its evil.
- ② Seek Allāh's protection from Satan.
- ③ Lightly spit, three times, on the left side.
- ④ Turn over and sleep on a different side.
- ⑤ Say some of the evening and sleep *athkār* that he might have neglected or said without paying good attention — such as *āyat ul-Kursī* and the *mu'awwihāt*.
- ⑥ Get up and pray.
- ⑦ Avoid narrating it.
- ⑧ Avoid attempting to interpret it.

Al-Hāfiẓ Ibn Ḥajar (رحمہ اللہ) said:

“Invoking Allāh's protection, turning over to the other side, and rising for prayer — these may help in warding off the harm that an unpleasant dream forebodes.”¹

And he said:

“Whether an unpleasant dream is caused by Satan or not, doing the recommended acts prevents any undesirable outcome. This is similar to what has been reported that supplication prevents affliction and charity protects against an evil end — and all of this happens according to Allāh's decree and measure.”²

In what follows, we discuss some of the recommended actions in further detail.

1 *Faṭḥ ul-Bārī* 12:465.

2 *Faṭḥ ul-Bārī* 12:466.

TA'AWWUTH

Ta'awwuth (or *isti'āthah*) means seeking Allāh's protection or refuge. A believer is always required to ask Allāh for this, as Allāh (ﷻ) says:

﴿فَاسْتَعِذْ بِاللَّهِ، إِنَّهُ، هُوَ السَّمِيعُ الْبَصِيرُ﴾ غافر ٥٦

«So seek refuge with Allāh (only). Verily, He is the Hearer, the Seer.»¹

Ta'awwuth is particularly important when we feel the influence of Satan's whispers. Allāh (ﷻ) says:

﴿وإِذَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ، إِنَّهُ، هُوَ السَّمِيعُ الْعَلِيمُ﴾ فصلت ٣٦

«And if an evil whisper from Satan comes to you, seek refuge with Allāh. Verily, He is the Hearer, the Knower.»²

We have seen above that some of our dreams are whispered by Satan, and that we should say *ta'awwuth* when we see them. *Ta'awwuth* can be said simply as, "أعوذ بالله من الشيطان الرجيم" "*A'ūthu billāhi min ash-Shayṭān ir-Rajīm* — I seek Allāh's protection from Satan, the outcast". Al-Hāfiẓ (رحمه الله) said:

"As for seeking Allāh's protection from the dream's evil, it has an obvious reason, and it is recommended whenever a disliked matter occurs. And as for seeking Allāh's protection from Satan, it is because some of the narrations indicate that it is caused by him."³

But in the case of dreams, it is better to say specific forms of *ta'awwuth* that have been reported in the Sunnah, because they protect,

1 *Ghāfir* 40:56.

2 *Fuṣṣilat* 41:36.

3 *Fath ul-Bārī* 12:464.

in-shā' Allāh, from Satan, from the evil of the dream itself, and from other evils of the night and day.

Khālīd Bin al-Walīd (رضي الله عنه) reported that he used to wake up terrified at night, so he would take his sword and strike anything he found in his way. He told the Prophet (ﷺ) about this, and the Prophet instructed him:

«أَلَا أَعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِي الرُّوحُ الْأَمِينُ؟ قُلْ: -

«Should I not teach you some words that the Trustworthy Spirit (Jibrīl رضي الله عنه) taught me? Say:»

”أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ، الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ كُلِّ طَارِقٍ، إِلَّا طَارِقٌ يَطْرُقُ بِخَيْرٍ، يَا رَحْمَانُ.“

«*A'ūthu bi-kalimāt-illāh-it-tāmmāt, allatī lā yujāwizuhunna barrun walā fājir, min sharri mā yanzilu min-as-samā'i wamā ya'ruju fihā, wa-min sharri fitan-il-layli wan-nahāri, wa-min kulli ṭāriqin, illā tāriqun yaṭruqu bi-khayr, yā-Raḥmān* —

I seek protection with Allāh's complete words, which no righteous or corrupt person can violate, from the evil of whatever descends from heaven or ascends to it, and from the evil of the night's and day's tribulations, and from every night visitor — except for visitors that come with good — O Most Merciful (grant this).»¹

‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا فَرَغَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ:

«When one of you is terrified during his sleep, let him say:»

¹ Recorded by aṭ-Ṭabarānī (in *al-Awsaṭ*) and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2738).

”أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ، وَمِنْ شَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُون.“

«*A'ūthu bikalimāt-illāh-it-tāmmah, min ghaḍabihī wa-min sharri 'ibādih, wa-min hamazāt-ish-shayāṭīni wa-an yaḥḍurūn* —

I seek refuge in Allāh's complete words from His anger, from the evil of His creation, and from the spurring of the devils or that they be present with me.»¹

Ibrāhīm an-Nakhaṭī² (رحمته الله) proposed for a person who sees a hateful dream to say:

”أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ وَرُسُلُهُ، مِنْ شَرِّ رُؤْيَايَ هَذِهِ، أَنْ يُصِيبَنِي فِيهَا مَا أَكْرَهُ فِي دِينِي وَدُنْيَايَ.“

“*A'ūthu bimā 'āthāt bihī malā'ikat-ullāhi wa-rusuluhū min sharri ru'yāya hāthihī, an yuṣībānī fīhā mā akrahu fī dīnī wa-dunyāy* —

I seek (Allāh's) protection — in a way similar to that of Allāh's angels and messengers — from the evil of this dream, or that it might result in any harm to my religion or life.”³

It is important to note that, in order to produce the required effect, *ta'awwuth* should be said with complete understanding and true belief in Allāh's power and His promised protection. Al-Ḥāfiẓ (رحمته الله) said:

“*Istī'āthah* should be said by sincerely turning to Allāh. It is not sufficient to merely move the tongue with it.”⁴

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*al-Kalim uṭ-Ṭayyib* no. 49).

2 He was a *tābī'ī* student of Ibn Mas'ūd (رحمته الله). He died in 96 H.

3 Recorded by Ibn Abī Shaybah and 'Abd ur-Razzāq. Verified to be authentic by al-Ḥāfiẓ (*Faṭḥ ul-Bārī* 12:465).

4 *Faṭḥ ul-Bārī* 12:464.

Al-Qurṭubī (رحمہ اللہ) said:

“*Isti‘āthah* should be said for terrifying or distressing dreams, because they are insinuated by Satan. When the dreamer says this — truly seeking Allāh’s protection, and does the other acts of spitting, turning over, and praying, Allāh will protect him from any harmful outcome of that dream.” ¹

“SPITTING” OR “BLOWING” ON THE LEFT SIDE

We have seen that it is recommended for a person who has a bad dream to spit lightly on his left side. This is done to drive away Satan and express despise and contempt of him, because he initiated the bad dream.

The words for this action used in various narrations range in meaning from mere “blowing” (*nafth*), to “blowing with light spit” (*tafl* or *tafth*), to “spitting” (*baṣq*).

The correct procedure is to say the *ta‘awwuth* and then spit lightly to the left. This spitting (or blowing) is done by bringing the lips together, slightly sticking out the tip of the tongue from between them, and blowing with a humid breath — like spitting out a small seed.

In explanation of this, al-Hāfiẓ (رحمہ اللہ) said:

“Īyād said, ‘Blowing is recommended for driving away the devil who attended the bad dream, so as to humiliate and spite him. It is done on the left side because that is where dirty things are normally placed.’ ² And doing it three times is for emphasis.” ³

Ta‘awwuth with light spitting constitutes a *ruqyah*. *Ruqyah* consists of words said in the form of *du‘ā* or *thikr* for the purpose of

1 This is extracted from *al-Muḥḥim*, as indicated in *Faṭḥ ul-Bārī* 12:466.

2 We are urged to reserve our right side and limbs for superior actions, and our left side for inferior actions. ‘Ā’ishah and Ḥaḥṣah (رحمہما اللہ) reported that the Prophet (ﷺ) used his right hand for eating and drinking, and his left hand for cleansing his private parts and other cleaning (*Ṣaḥīḥu Abī Dāwūd* nos. 25-26).

3 *Faṭḥ ul-Bārī* 12:464.

protection or cure. It is sometimes accompanied by other actions, such as blowing or wiping over the thing to which it is applied.¹ Al-Ḥāfiẓ (رحمہ اللہ) said:

“Al-Qāḍī Abū Bakr Bin al-‘Arabī said, ‘This (light spitting) is characteristic of *ruqyah*. (Doing it) would give confidence that (the dream’s evil) has been averted.’ ... ‘Iyādh said, ‘As is common in a *ruqyah*, light spitting helps attain blessing from the humidity and air that are blown with the good words (of *ta‘awwuth*).’ ... And an-Nawawī said, ‘Allāh makes this procedure a means for protection against the dream’s evil — just as He makes charity a means for protecting wealth.’ ”²

TURNING OVER AND PRAYING

A person who has a bad dream is urged to turn over from the side on which he was sleeping to the other side. This helps refresh his body and circulate his blood, and allows him an opportunity to invoke Allāh (ﷻ) and seek His protection.

It is even better to rise up from sleep and pray. Prayer fulfills the above benefits, in addition to countless other benefits that we discussed in the previous chapter. Al-Ḥāfiẓ (رحمہ اللہ) said:

“Prayer (after having a bad dream) reflects submission to Allāh and seeking His shelter. By performing it, a person is protected from evil, and his request becomes true and complete, because of his nearness to His Lord during *sujūd*. As for turning over, it brings him hope that his situation (fearing the bad dream) will also turn around.”³

Al-Qurtubī said (in *al-Mufhim*):

1 This is elaborated in the Author’s: “Sickness, Regulations & Exhortations”.

2 *Fatḥ ul-Bārī* 12:464.

3 *Fatḥ ul-Bārī* 12:464.

“Prayer fulfills all of these benefits: When a person rises to pray, he would surely change from the side on which he was sleeping. By performing *wuḍūʿ*, he would blow and spit to rinse his mouth and nose. He would say *istiʿāthah* prior to starting the recitation, and he would supplicate to Allāh while he is in the nearest situation to Him. Thus, Allāh (ﷻ) — through His kindness and generosity — would protect him from the dream’s evil.”¹

Effect of Faith and Righteousness in Dreams

In this section, we establish that the truthfulness of a dream is proportional to the dreamer’s level of faith and righteousness.

DREAMS OF THE PROPHETS

The dreams of the prophets (ﷺ) were all true — which was a valuable support to the veracity of their message. Whether they were sleeping or awake, Satan was not allowed to make them envision falsehood.

Saʿīd Bin Jubayr (رضي الله عنه) reported that Ibn ʿAbbās (رضي الله عنه) said:

“رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ.”

“The prophets’s dreams are part of their revelation.”²

Imām Aḥmad (رحمته الله) said:

“The dreams of the prophets (ﷺ) were part of their revelation. So, only ignorant individuals would belittle dreams and claim that they have no consequence.”³

Dreams are, therefore, included in the meaning of this *āyah*:

1 This is extracted from *al-Muḥḥim*, as indicated in *Faṭḥ ul-Bārī* 12:464-465.

2 Recorded by Ibn Jarīr, Ibn Abī ʿĀṣim, and others. Verified to be *ḥāsan* by al-Albānī (*as-Sunnah* no. 463).

3 Reported by Abū Yaʿlā in *Ṭabaqāt ul-Ḥanābilah* 1:29.

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا، أَوْ مِنْ وَرَائِ حِجَابٍ، أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ، إِنَّهُ عَلَىٰ حَكِيمٍ﴾ الشورى ٥١

«It is not for any human being that Allāh should speak unto him except by sudden inspiration, or (direct speech) from behind a partition, or that He sends a messenger (i.e., angel) to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.» ¹

Dreams are part of the “sudden inspiration” that the Prophet (ﷺ) received from his Lord (ﷻ).

There are many examples in the Qur’ān and Sunnah of dreams that the Prophet Muḥammad (ﷺ) and other prophets had. We will discuss these in the following chapters.

In particular, our Prophet Muḥammad (ﷺ) was alert, even during sleep. His dreams were as truthful as what he witnessed during his wakefulness. ‘Ā’ishah (رضي الله عنها) reported that he (ﷺ) told her:

«يا عائشة، إِنَّ عَيْنَايَ تَنَامَانِ وَلَا يَنَامُ قَلْبِي.»

‘O ‘Ā’ishah, my eyes sleep, but my heart does not.» ²

Because of this, Mu‘āth (رضي الله عنه) said:

“مَا رَأَى رَسُولُ اللَّهِ فِي نَوْمِهِ وَفِي يَقْظَتِهِ فَهُوَ حَقٌّ.”

“All what Allāh’s Messenger (ﷺ) saw during sleep or wakefulness is true.” ³

In fact, the Prophet’s (ﷺ) great Mission started with true dreams, as ‘Ā’ishah (رضي الله عنها) reported:

1 Ash-Shūrā 42:51.

2 Recorded by al-Bukhārī (1147, 2013, 3569), Muslim (837), and others.

3 Recorded by Ibn Abī ‘Āṣim. Verified to be authentic by al-Albānī (*as-Sunnah* no. 464).

”أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةُ فِي
النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ.“

“The first kind of revelation that Allāh’s Messenger (ﷺ) received was true visions during sleep. He would not have a dream except that it would later materialize as clear as morning.”¹

DREAMS OF THE RIGHTEOUS ARE PART OF PROPHETHOOD

We have seen that a good dream is from Allāh (ﷻ) — i.e., He inspires it to a believer. In this sense, it resembles prophethood.

Good dreams also resemble prophethood in that they may truthfully foretell of future happenings.

People vary in the level of truth in their dreams and, subsequently, in how much their dreams resemble prophethood. The dreams of a righteous Muslim who adheres closely to the Prophet’s (ﷺ) guidance rate higher than a sinful Muslim or a Muslim who commits *bid‘ahs*. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا اقْتَرَبَ الزَّمَانُ، لَمْ تَكْذِبْ رُؤْيَا الْمُؤْمِنِ
تَكْذِبُ. وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا.»

«When the time approaches (its end), a believer’s dream would almost never be false; and the most truthful among you in their dreams are those who are most truthful in their speech.»²

Ibn ‘Umar, Abū Sa‘īd, and Ibn ‘Abbās (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا الصَّالِحَةُ (رُؤْيَا الْمُسْلِمِ الصَّالِحِ) جُزْءٌ مِنْ سَبْعِينَ جُزْأً مِنَ النَّبُوءَةِ.»

«A good dream (or a righteous Muslim’s dream) is

¹ Recorded by al-Bukhārī (3, 4953, 4955-4956, 6982), Muslim (160), and others.

² Recorded by al-Bukhārī (7017), Muslim (2263), and others.

one of seventy parts of prophethood.»¹

Anas, Abū Saʿīd, Abū Hurayrah, and other companions (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا الصَّالِحَةُ (الْحَسَنَةُ) مِنَ الرَّجُلِ الصَّالِحِ (الْمُؤْمِنِ)
جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.»

«A good (or pleasant) dream of a believer (or a righteous man) is one of forty-six parts of prophethood.»²

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.»

«A believer's dream is one of forty-five parts of prophethood.»³

Ibn ʿUmar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ خَمْسَةِ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوءَةِ.»

«A good dream is one out of twenty-five parts of prophethood.»⁴

Commenting on this, Ibn ʿAbd il-Barr (رحمته الله) said:

“I do not see a contradiction in that the various narrations differ regarding the number of parts of prophethood in a dream. A good dream by some

¹ Recorded by Muslim (2265), Ibn Mājah (3895, 3897), and others.

² Recorded by al-Bukhārī (6983, 6987-6989, 6994), Muslim (2263, 2264), and others.

³ Recorded by Muslim (2263), Abū Dāwūd, and others.

⁴ Recorded by al-Khaṭīb (in *at-Tārikh*) and Ibn un-Najjār. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1869 and *Ṣaḥīḥ ul-Jāmiʿ* no. 3528).

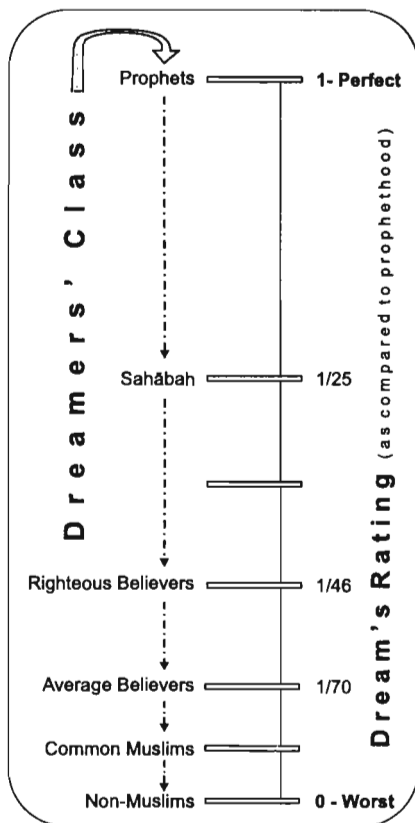
individuals could count as one of forty-six parts, or less or more, depending on the qualities of the dreamer ...

So, a person who is sincere in worshipping his Lord, firm in his belief, and truthful in his speech, will have more frequently truthful dreams that are nearer (than other people's) to prophethood.”¹

And al-Albānī (رحمته) said:

“There is no contradiction between the rates of twenty-five parts, forty-six parts, and seventy parts (of prophethood) in various narrations. This difference applies to the dreamer: the more righteous he is, the better his rate is.”²

This discussion is summarized in the adjacent chart.



DREAMS CARRY GLAD TIDINGS FOR THE RIGHTEOUS

We saw above that truthful dreams are from Allāh (ﷻ), and that they carry for the believers glad tidings for which they should be grateful to Him.

Similarly, Abū ad-Dardā' and 'Ubādah (رحمتهما) reported that the Prophet (ﷺ) was asked about the “glad tidings of this life” mentioned in the following āyah:

﴿لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ يونس ٦٤

¹ *At-Tamhīd* 16:69-70.

² *Aṣ-Ṣaḥīḥah* 4:487.

«For them (the true believers) are glad tidings in the worldly life and in the Hereafter.»¹

The Prophet (ﷺ) replied:

«هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ.»

«It is a good dream that a believer sees, or others see for him.»²

And Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ: الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ.»

«Nothing will remain (after me) of prophethood — except the carriers of glad tidings: good dreams that a Muslim sees, or others see for him.»³

Ibn ‘Abbās (رضي الله عنه) reported that, during the Prophet’s (ﷺ) final illness, and with his head tied, he (ﷺ) parted the curtain leading from his house into the *Masjid*. Seeing the people lined up for prayer behind Abū Bakr (رضي الله عنه), he said, «اللَّهُمَّ هَلْ بَلَّغْتُ؟» **«O Allāh, have I not delivered the message?»** Then he repeated three times:

«أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنَ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا

يَرَاهَا الْمُسْلِمُ (الْعَبْدُ الصَّالِحُ) أَوْ تُرَى لَهُ.»

«O people, indeed, nothing will remain (after me) of the prophethood’s glad tidings except a dream that a righteous believer sees, or others see for him.»⁴

1 Yūnus 12:64.

2 Recorded by Ibn Jarīr, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1786).

3 Recorded by al-Bukhārī (6990), Malik, and others.

4 Recorded by Muslim (479) and others.

DREAMS OF COMMON MUSLIMS

Common Muslims are those who do not have a distinguished level of knowledge or righteousness. Therefore, their dreams do not contain the same level of truthfulness as those of the righteous. We cite again Abū Hurayrah's (رضي الله عنه) *ḥadīth* from the Prophet (ﷺ):

«أَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا.»

«The most truthful among you in their dreams are those who are most truthful in their speech.» ¹

Therefore, the dreams of common people are a mixture of truth and imagination. The amount of truth in them increases with their obedience and decreases with their sinning.

DREAMS OF NONBELIEVERS

Dreams of nonbelievers are mostly untrue, but may be true on rare occasions. As we indicated earlier, however, their true dreams are not considered part of prophethood.

Examples of true dreams by nonbelievers are those of Yūsuf's prison mates and the king of Egypt in *Sūrat Yūsuf* — which we will discuss later (in Chapter 6).

Another example is that of Āminah, the Prophet's (ﷺ) mother. Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ مِنْهُ قُصُورُ الشَّامِ.»

«My mother saw (when she was pregnant with me) as though light came out from her that caused the palaces of Shām to glow.» ²

1 Recorded by al-Bukhārī (7017), Muslim (2263), and others.

2 Recorded by Ibn Sa'd, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* nos. 1546, 1925).

CHAPTER 6

DREAMS IN THE QUR'ĀN

Allāh (ﷻ) mentions in the Qur'ān dreams that were seen or interpreted by three prophets: Ibrāhīm, Yūsuf, and Muḥammad (ﷺ). We reserve discussing dreams seen or interpreted by the Prophet Muḥammad (ﷺ) to the next two chapters. In this chapter, we only discuss dreams of the other two noble prophets (عليه السلام).

Ibrāhīm's Dream

Ibrāhīm (عليه السلام) had a dream that entailed a great trial for him. Allāh (ﷻ) says:

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾ ۖ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ: "يَبْنِيْٓ اِنِّىْ اَرٰى فِى الْمَنَامِ اَنِّىْ اَذْبَحُكَ، فَانْظُرْ مَاذَا تَرٰى." قَالَ: "يَا بَتِ افْعَلْ مَا تُؤْمَرُ، سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصَّابِرِيْنَ."﴾ الصافات ١٠٠-١٠٢

«(And Ibrāhīm prayed,) “My Lord, grant me (a child) from among the righteous.” Thus We gave him the good tidings of a steadfast boy.

And when he (the boy) reached in his (father's) company the age of exertion, he said, “O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.” He replied, “O my father, do as you are commanded. You will find me, if Allāh so wills, of the steadfast.”»¹

Allāh (ﷻ) then says:

¹ Aṣ-Ṣāffāt 100-102.

﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ۖ وَنَدَيْنَاهُ أَنْ: "يَا إِبْرَاهِيمُ ۖ قَدْ صَدَّقْتَ الرُّؤْيَا." إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۖ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ۖ وَتَرْكُنَا عَلَيْهِ فِي الْأَخْرِينَ: "سَلَامٌ عَلَىٰ إِبْرَاهِيمَ." ۖ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّهُ، مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾ الصافات ١٠٣-١١١

«So when they had both surrendered to Allāh, and he (Ibrāhīm) had laid him down on his forehead (to sacrifice him), We called out to him, "O Ibrāhīm, you have surely fulfilled the vision." Thus, indeed, We reward the doers of good. Indeed, this was a manifest trial. And We ransomed him with a great sacrifice, and left for him favorable mention among later generations, "Peace be upon Ibrāhīm." Indeed, thus We reward the doers of good, for he was truly one of Our believing servants.»¹

The following are some important notes regarding the above *āyāt*:

1. No love may exceed or even compete with the love that is due to Allāh (ﷻ). Since Ibrāhīm's love for his righteous son Ismā'īl was very strong, a lesson was given to him and all humanity: when there is such a love-competition, the love for Allāh (ﷻ) must come foremost. To demonstrate this, Ibrāhīm and Ismā'īl were put to a great test of faith and perseverance.
2. The command came to Ibrāhīm to sacrifice his son in the form of a truthful dream. Since there is no place for Satan in a prophet's dream, and since Ibrāhīm (ﷺ) could realize Allāh's revelation when it came to him, he immediately understood that Allāh (ﷻ) wanted him to sacrifice his son with his own hand, using a knife for this purpose.
3. A truthful dream from Allāh does not have to be fulfilled to the last detail. It is only fulfilled to the degree that Allāh (ﷻ) sees fit

¹ Aṣ-Ṣaffāt 103-111.

and conforming with His will and wisdom. Therefore, Allāh (ﷻ) called out to Ibrāhīm, instructing him to proceed no more with his “slaughtering” act, because the full submission that he and Ismā’īl showed was a sufficient fulfillment of the sacrificial requirement.

4. When a believer is faced with a worry, he turns quickly to Allāh seeking His help and support. Therefore, the two noble prophets, Ibrāhīm and Ismā’īl (عليه السلام), must have turned to Allāh (ﷻ) with sincere supplication, asking Him to spare them the devastating outcome of Ibrāhīm’s dream. Obviously, Allāh (ﷻ) granted this to them, which shows that a truthful dream with an alarming or unpleasant interpretation may not produce its expected outcome — provided that a believer applies to it the necessary actions and extollments that are taught in the Sunnah.

Yūsuf’s Dreams & Interpretations

In *Sūrat Yūsuf*, Allāh (ﷻ) tells us of one dream that Yūsuf saw and three dreams that he interpreted for others. We discuss these four dreams in what follows.

YŪSUF’S DREAM

While he was still a young boy, Yūsuf (عليه السلام) had a remarkable dream that foretold of events of the far future. Allāh (ﷻ) says:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ: “يَأْتِيَنِي رَأْيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ رَأَيْتُهُمْ لِي سَاجِدِينَ.” ۞ قَالَ: “يَبْنِي لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا، إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ۞ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ، إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ.” ۞﴾ يوسف ٤-٦

«(Be informed of) when Yūsuf said to his father, “O my father, indeed I have seen (in a dream) eleven stars, the sun, and the moon — I saw them prostrating to me.” He said, “O my son, do not relate your dream to your brothers, lest they contrive a plan against you. Indeed, Satan is a manifest enemy of humans. And thus will your Lord elevate you and teach you the interpretation of narratives (i.e., events or dreams) and complete His favor upon you and upon the family of Ya‘qūb, as He had previously completed it upon your forefathers, Ibrāhīm and Ishāq. Indeed, your Lord is Knowing and Wise.”»¹

Many years later, Yūsuf saw the fulfillment of His dream. Allāh (ﷻ) says:

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ، وَخَرُّوا لَهُ سُجَّدًا، وَقَالَ: “يَأْتِبَتِ، هَذَا
تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ، قَدْ جَعَلَهَا رَبِّي حَقًّا.”﴾ يوسف ١٠٠

«And he (Yūsuf) raised his parents upon the throne, and they (his parents and brothers) bowed to him in prostration. And he said, “O my father, this is the explanation of my earlier vision — my Lord has surely made it reality.”»²

The following are some lessons and notes from the above *āyāt*:

1. Yūsuf (ﷺ) had a truthful dream involving the sun, the moon, and eleven planets — all prostrating before him. Since Yūsuf was the youngest of his brothers, he looked up to them with awe and for guidance, like one would look up at the stars. Of course, he looked up the most to his two parents, like one would look up at the sun and moon. Therefore, these thirteen celestial bodies represented Yūsuf's two parents and eleven brothers, Their prostration meant

1 Yūsuf 12:4-6.

2 Yūsuf 12:100.

that they would show him respect and homage.

2. Yūsuf was a child when he had this dream. This indicates that it is possible for children to have truthful dreams.
3. The interpretation of this dream was immediately understood by Yūsuf's father, Ya'qūb (ﷺ). He did not tell it to Yūsuf, however, probably because Yūsuf was still too young to comprehend it, or fearing that he might boast about it in front of his brothers.
4. Ya'qūb clearly favored Yūsuf over his other brothers, either because he was their youngest, or, perhaps because, from early childhood, he excelled his brothers in intelligence and righteousness. This created in them open jealousy toward Yūsuf. Detecting this, Ya'qūb warned him against relating his dream to them — fearing that they might then devise an evil plot against Yūsuf. Ya'qūb's advice confirms what is established in the Sunnah — that a good dream should only be related to loving people who would give good counsel to the dreamer.
5. Ya'qūb also told Yūsuf that the glad tidings of high status foretold in his dream would be a result of the knowledge and wisdom that Allāh will grant him — specifically, the knowledge of dream interpretation. This indicates that dream interpretation is a precious gift that Allāh (ﷻ) confers only upon a few chosen ones among his servants.
6. Yūsuf passed through many trials and hardships before he finally witnessed the realization of the dream of his youth. His two parents and eleven brothers all prostrated before him in regard of his generosity and status. This indicates that a dream's fulfillment may not necessarily be immediate, but may take many years — as in this case. Salmān al-Fārisī (رحمته الله) said:

”كَانَ بَيْنَ رُؤْيَا يَوْسُفَ وَعِبَارَتِهَا أَرْبَعُونَ عَامًا.“

“Forty years passed between Yūsuf's dream and its

fulfillment.”¹

7. In previous *sharī'ahs* (legislations) from Allāh, prostration and bowing to people were acceptable forms of greeting or display of homage. Qatādah and other *tābi‘īn* (رضي الله عنه) said:

“كَانَتْ تَحِيَّةُ النَّاسِ يَوْمَئِذٍ أَنْ يَسْجُدَ بَعْضُهُمْ لِبَعْضٍ.”

“The greeting (of respect) among people at that time was that they would prostrate to each other.”²

However, in the Final Message of the Prophet Muḥammad (ﷺ), prostration and bowing are acts of worship that may not be directed toward anyone besides Allāh (ﷻ). Anas, ‘Abdullāh Bin Abī Awfā, and other companions (رضي الله عنه), reported that the Prophet (ﷺ) said:

« لَا يَصْلَحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ. وَلَوْ كُنْتُ آمِراً أَحَدًا أَنْ يَسْجُدَ

لِغَيْرِ اللَّهِ، لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا. »

«It is not permissible for a human being to prostrate to another human being. And were I to allow a person to prostrate to other than Allāh, I would have commanded the woman to prostrate to her husband because of his great right upon her.»³

DREAMS OF YŪSUF'S PRISON MATES

Yūsuf (عليه السلام) was unjustly imprisoned in Egypt because he withstood the seduction of some corrupt women from Egypt's high society. During his early days in prison, he met two young men who, impressed by his righteousness and character, related to him two dreams they had, and

1 Recorded by Ibn Jarīr aṭ-Ṭabarī, al-Ḥākim, and al-Bayhaqī (in *ash-Shu'ab*). Verified to be authentic by al-Ḥāfiẓ (*Faṭḥ ul-Bārī* 12:471).

2 Recorded by Ibn Jarīr aṭ-Ṭabarī. Verified to be authentic by al-Ḥāfiẓ (*Faṭḥ ul-Bārī* 12:471).

3 Recorded by Ibn Mājah, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 1998 and *Ṣaḥīḥ ul-Jāmi'* nos. 5294-5295, 7725).

sought his interpretation of them. Allāh (ﷻ) says:

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ، قَالَ أَحَدُهُمَا: "إِنِّي أَرْنِي أُعْصِرُ خَمْرًا." وَقَالَ الْآخَرُ: "إِنِّي أَرْنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ." تَبَيَّنَا بِتَأْوِيلِهِ، إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ." ﴿٣٦﴾ قَالَ: "لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا، ذَلِكَمَّا عَلَّمَنِي رَبِّي، إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ." ﴿٣٧﴾ يوسف ٣٦-٣٧

«And there entered the prison with Yūsuf two young men. One of them said, "Indeed, I saw myself (in a dream) pressing (grapes for) wine." The other said, "Indeed, I saw myself (in a dream) carrying upon my head bread from which birds were eating." (And they both requested from Yūsuf,) "Inform us of the interpretation of this, for, indeed, we see you to be of those who do good." He said, "You would not receive food that is provided to you (in your dream) but that I can inform you of its interpretation before it comes to you. This is part of the knowledge that my Lord has taught me. Indeed, I have left the religion of people who do not believe in Allāh, and who adamantly disbelieve in the hereafter.» ¹

Yūsuf then went on advising his prison-mates regarding worshipping Allāh alone and avoiding *shirk*, and he finally told them the interpretation of their dreams. Allāh (ﷻ) says:

﴿"يَصْصَحِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا، وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ، قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ." ﴿٤١﴾ يوسف ٤١

«(Yūsuf then said,) "O two prison-mates, as for one of you, he will serve his master drinks of wine; but

¹ Yūsuf 12:36-37.

as for the other, he will be crucified, and the birds will eat from his head. The matter has already been decreed regarding the verdicts that you sought.”»¹

The following are some notes regarding the above *āyāt*:

1. Yūsuf (ﷺ) was an upright young man who worshiped Allāh (ﷻ) diligently and fervently. His righteousness and benevolence were apparent to all those around him in prison. This led his prison-mates to expect from him an ability to interpret their dreams. This is an indication that dream interpretation should be sought from a person of good character and clear righteousness.
2. Deriving from Biblical texts, many scholars assert that one of the two young men was the king's cup-bearer, and the other was the king's baker. They were both charged of plotting to assassinate the king. Later on, the cup-bearer was found innocent and was released, while the baker was found guilty and was crucified — just as Yūsuf had foretold from their dreams.
3. Yūsuf affirmed to his prison-mates his ability to interpret dreams, and he expressed that this was because Allāh (ﷻ) had taught him this skill. He used this as an introduction to launch a detailed explanation of *tawhīd* — the true belief in the oneness of Allāh (ﷻ) as the only God who deserves to be worshiped. Only a person with this pure belief may deserve Allāh's favors in general, and the skill of dream interpretation in particular.
4. We cited that Yūsuf said in the beginning of his sermon, **“You would not receive food that is provided to you but that I can inform you of its interpretation before it comes to you.”** According to some scholars, however, this should go as, **“Before you receive your next meal, I will tell you the interpretation of your dreams.”** This is a viable alternative that does not conflict with the earlier one.

¹ *Yūsuf* 12:41.

5. The two men saw dreams that were linked to their previous professions. These could have easily been considered meaningless echoes of their thoughts and concerns. Yet, Yūsuf found their dreams acceptable, and gave them valid interpretations. This indicates that distinguishing between different categories of dreams is not always easy, and may sometimes need to be done by a skilled dream interpreter.
6. The two men, who were nonbelievers, saw dreams that had interpretations. This indicates that nonbelievers may have meaningful dreams. This does not mean, however, that their dreams contain an element of prophethood as is the case with the believers' dreams.
7. Ibn Mas'ūd (رضي الله عنه) said that the two men did not see these dreams, but they actually made them up to test Yūsuf's knowledge. After he told them their interpretation, they said, "We were only joking." And Yūsuf responded, **"The matter has already been decreed regarding the verdicts you sought."** ¹
 This indicates that — despite the great sin incurred by lying about dreams — a fabricated dream may be interpreted according to the rules of dream interpretation, and it may materialize as interpreted.
8. Yūsuf (عليه السلام) described his interpretation as a "verdict" or "*fatwā*". This indicates that dream interpretation should be approached as seriously as giving *fatwā* in other matters of the religion. The interpreter should strive to have his interpretation in agreement with what he believes that Allāh (عليه السلام) intended by it.
9. One of the two dreams had a pleasant outcome while the other had a hateful outcome, and Yūsuf (عليه السلام) interpreted both. This indicates that an interpreter should interpret a truthful dream even if it may have an unpleasant outcome.
10. Yūsuf (عليه السلام) did not specify which interpretation applied to which

¹ Recorded by al-Ḥākim. Verified to be authentic by al-Ḥāfiẓ (*Faṭḥ ul-Bārī* 12:477).

dreamer — though it was obvious. This provides an important etiquette for dream interpreters: they should convey the interpretation of a truthful dream with an unpleasant outcome in a kind or subtle manner, trying to minimize the dreamer's shock.

DREAM BY THE KING OF EGYPT

Yūsuf (ﷺ) spent several years in prison. The means for his liberation was that the king had a dream that no one could interpret for him — until Yūsuf's old prison-mate recalled Yūsuf's outstanding skill in dream interpretation. Allāh (ﷻ) says:

﴿وَقَالَ الْمَلِكُ: "إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ، وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ، يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ."﴾¹ قَالُوا: "أَضْغَثٌ أَحْلَمَ، وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ."﴾ يوسف ٤٣-٤٤

«The king (of Egypt) said, “Indeed, I have seen (in a dream) seven fat cows being devoured by seven lean ones, and seven green ears of wheat next to (seven) other dry ones. O you nobles, advise me about my dream (*ru'yā*), if you should know how to interpret dreams (*ru'ā*).” They said, “(This is only) mixed-up medleys of dreams (*ahlām*), and we are not versed in the interpretation of dreams (*ahlām*).”»¹

﴿وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ: "أَنَا أَنْبَأُكُمْ بِتَأْوِيلِهِ، فَأَرْسِلُونِ."﴾ يوسف أَيُّهَا الصَّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ."﴾ يوسف ٤٥-٤٦

«At that, the one of the two (past prisoners) who had

¹ Yūsuf 12:43-44.

been saved, and who (suddenly) remembered (Yūsuf) after all that time, said, "I will inform you of its interpretation, so send me forth." (So he went to the prison, found Yūsuf, and said), "Yūsuf, O man of truth, guide us regarding (a dream of) seven fat cows being devoured by seven lean ones, and seven green ears of wheat next to (seven) other dry ones — that I may return (with your explanation) to the people (of the king's court), so they may come to know (about it).»¹

﴿قَالَ: "تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ، إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِشُونَ."﴾ يوسف ٤٧-٤٩

«He (Yūsuf) replied, "You will sow for seven years consecutively. Whatever you harvest, leave it in its ears, except for the little that you will eat. Those (seven years) will be followed by seven hard ones in which you will consume all what you will have advanced for them, except for the little that you will have stored. After that, a year will come in which the people will be given rain, and in which they will press (olives and grapes).»²

The following are some notes regarding the above *āyāt*:

1. As we said regarding the previous dreams of the prison-mates, nonbelievers may have valid dreams. These would not count as a part of prophethood, but would only be for a wisdom that Allāh (ﷻ) alone encompasses. In this case, part of the wisdom was that, since the king's word carried more weight among the people,

1 Yūsuf 12:45-46.

2 Yūsuf 12:47-49.

his dream was taken seriously, and its interpretation was executed with power and enforcement.

2. Also, part of the wisdom is that the king's dream was a means for freeing Yūsuf, giving him charge of Egypt's resources, his meeting with his brothers and parents, and the eventual move of his extended family to Egypt — which set the stage for the great encounter between Mūsā and Pharaoh many years later.
3. The nobles of the king's court were the first to interpret the king's dream, and they interpreted it as meaningless medleys. Yūsuf's interpretation came later, revoked their interpretation, and gave the true interpretation that did take effect. This provides evidence that **a dream's effective interpretation is not necessarily the first, but is, rather, the correct one — even if it is preceded by other interpretations.**
4. Yūsuf (ﷺ) showed excellence in helping people. Not only did he interpret the dream, but he even advised the people what to do to cope with the harm it signaled. He instructed the king that, during the years of fertility, people should do intensive farming so as to produce maximum harvests, and should eat conservatively so as to save grains for the hard years. Excess grains should be kept in their ears before storing (to protect them from mites). During the years of drought, they should use their stored grains prudently so as to last them for the seven years of drought.

This is another important etiquette that a dream interpreter should apply: advising the dreamer concerning the outcome of his dream.
5. Yūsuf (ﷺ) interpreted the combination of a fat cow and a green ear of wheat as a year of fertility and growth, and he interpreted the combination of a lean cow and a dry ear as a year of famine and drought. Seven lean cow eating seven fat ones meant that the produce of seven years of fertility would be all eaten up by seven years of drought.
6. In addition to the interpretation of the king's dream, Yūsuf (ﷺ)

foretold of something that he could only have known through revelation from Allāh (ﷻ): The seven years of drought would then be followed by a year of fertility and great produce.

YŪSUF'S CONCLUSIVE WORDS

Allāh (ﷻ) says:

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا، وَقَالَ: "يَأْتِبَ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا، وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي، إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ، إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ." ﴿١٠٠﴾ ﴿رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ، تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ." ﴿١٠١﴾﴾ يوسف ١٠٠-١٠١

«And he (Yūsuf) raised his parents upon the throne, and they (his parents and brothers) bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before — my Lord has surely made it reality. And He was certainly good to me when He took me out of prison and brought you here from Bedouin life — after Satan had induced hatred between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise." (And he addressed Allāh saying,) "My Lord, You have given me some sovereignty and taught me some interpretation of dreams — Creator of the heavens and earth, You are my protector in this world and the hereafter. Cause me to die a Muslim, and join me (in the

hereafter) with the righteous.”»¹

Yūsuf (عليه السلام) saw the fulfillment of his dream, in addition to other favors that Allāh granted him in abundance. That did not drive him toward arrogance or boastfulness. Rather, it made him express gratitude and submission to the One who gives and controls everything in the world. May Allāh's peace and distinction be upon him and upon our Prophet (ﷺ), and may He make us of those who are truly grateful to Him for His countless favors upon us.

We learn from this chapter that the Prophets (عليهم السلام) were blessed with the ability to interpret dreams, and that their dreams carried great lessons of wisdom and morality for all humanity. We will see more of this in regard to the dreams of the Prophet Muḥammad (ﷺ) next chapter.

¹ *Yūsuf* 12:100-101.

CHAPTER 7

PROPHET MUḤAMMAD'S DREAMS

The Prophet's Dreams: Gems of Magnificent Beauty

INTRODUCTION

We established earlier (p. 120) that the Prophet's (ﷺ) dreams are all truthful. They were revealed to him by Allāh (ﷻ) as an important supplement to his complete Message.

In this chapter, we present a collection of *ḥadīths* describing dreams that the Prophet (ﷺ) had. These should provide a valuable background in our study of dream interpretation. Furthermore, these *ḥadīths* are precious in their own right as gems from the Sunnah containing great lessons and excellent guidance. We will highlight some of these lessons with brief comments following each *ḥadīth*.

CONQUERING MAKKAH

A fine example of the truthfulness of the Prophet's (ﷺ) dreams was demonstrated in his dream concerning the Conquest of Makkah.

During the sixth year of *Hijrah*, the Prophet (ﷺ) had a dream that he and other Muslims were performing 'umrah in Makkah, safely and securely, with their hair cut or shaved (which is a 'umrah requirement). Telling this dream to his companions, 1500 Muslims went with him that year to perform 'umrah. However, they were intercepted by the pagans in a suburb of Makkah called al-Ḥudaybiyah. A great battle was about to ensue, but Allāh (ﷻ) then instructed His Messenger (ﷺ) to accept a truce with the pagans of Makkah. This truce would prevent the Muslims from performing 'umrah that year, but would allow them to perform it the following year. This truce came to be known as the Ḥudaybiyah Truce ¹.

¹ See *Tafsīr Ibn Kathīr* 48:27.

Al-Miswar Bin Makhramah, Sahl Bin Ḥanīf, and other companions (رضي الله عنهم) reported that, in the beginning, this truce angered many Muslims who preferred to fight. ‘Umar (رضي الله عنه) was the most vocal about this, and he came to the Prophet (ﷺ) objecting, “Are you not truly Allāh’s Prophet?” To which the Prophet (ﷺ) replied, «بلى.» **Yes, indeed.** ‘Umar said, “Are we not upon the truth while our enemies are upon falsehood?” The Prophet (ﷺ) affirmed, «بلى.» **Yes, indeed.** ‘Umar said, “Why, then, should we agree to this lower position in regard to our religion?” The Prophet (ﷺ) declared:

«إِنِّي رَسُولُ اللَّهِ، وَلَسْتُ عَاصِيَهُ، وَهُوَ نَاصِرِي.»

Indeed, I am Allāh’s Messenger: I will not disobey Him, and He will surely give me victory.»

‘Umar (رضي الله عنه) said, “But have you not told us that we will come to the House (al-Ka’bah) and perform *ṭawāf* around it?” The Prophet (ﷺ) replied, «بلى، فَأَخْبَرْتُكَ أَنَا نَأْتِيهِ الْعَامَ؟» **Yes, indeed. But did I tell you we will do it this year?** ‘Umar replied, “No.” The Prophet (ﷺ) then said:

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ.»

Indeed, you will surely reach it and perform *ṭawāf* around it.»¹

Allāh (ﷻ) then revealed:

«لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ، لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ، ءَامِنِينَ، مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ، لَا تَخَافُونَ، فَعَلِمَ مَا لَمْ تَعْلَمُوا، فَبَجَّلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ الْفَتْحِ ٢٧

«Allāh has surely shown to His Messenger the dream in truth: You will surely enter the Sanctified Masjid (of Makkah) — if Allāh wills — securely, with your hair shaved or shortened, free from fear. He knew

¹ Recorded by al-Bukhārī (2731, 2732, 3182, 4844), Muslim (1785), and others.

what you did not know and has arranged prior to that (dream) a near conquest.»¹

So, as Allāh (ﷻ) promised, the Muslims performed *‘umrah* on the next year, and they conquered Makkah one year thereafter.

This tells us that a truthful dream does not necessarily materialize over a short period of time. Rather, as we saw earlier in Yūsuf's (ﷺ) dream, its materialization may take scores of years in some cases.

Dreams about Islām and *Īmān*

THE KING'S BANQUET

Jābir Bin ‘Abdillāh and ‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيلَ عِنْدَ رَأْسِي، وَمِيكَائِيلَ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: "إِنَّهُ نَائِمٌ." وَيَقُولُ الْآخَرُ: "إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ."»

‘Indeed, I saw in a dream as though Jibrīl was at my head and Mikā’īl at my feet. One of them said to the other, “Indeed, he is asleep.” The other replied, “Indeed, his eyes are asleep, but his heart is awake.”»

«فَيَقُولُ أَحَدُهُمَا: "إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، فَاضْرِبُوا لَهُ مَثَلًا." فَيَقُولُ صَاحِبُهُ: "إِنَّهُ نَائِمٌ." فَيَقُولُ: "إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ."»

‘Then, one of them said, “Indeed, there is a parable that applies to our companion, so tell him the parable.” The other said, “Indeed, he is asleep.” And the first replied, “Indeed, his eyes are asleep, but his heart is awake.”»

¹ Al-Faḥḥ 48:27.

«فَيَقُولُ: «إِسْمَعْ، سَمِعْتَ أَذُنُكَ؛ وَأَعْقِلْ، عَقَلَ قَلْبُكَ؛ إِنَّمَا مَثْلُكَ وَمَثْلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَأْدُبَةً، ثُمَّ بَعَثَ رَسُولًا (دَاعِيًا) يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الدَّاعِيَ وَمِنْهُمْ مَنْ تَرَكَهُ. فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبْهُ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ.»»

«So, one of them said, “Listen, may your ear be able to hear; and understand, may your heart be able to understand: Indeed, the parable that applies to you and your people is that of a king who built a mansion, established in it a hall, set up in the hall a banquet, and then sent a messenger to invite people to his food. Some people answered the messenger while others ignored him. Those who answered him entered the mansion and ate from the banquet, while those who ignored him neither entered the mansion nor ate from the banquet.”»

«فَيَقُولُ أَحَدُهُمَا: “أَوَّلَهَا لَهُ يَفْقَهُهَا.” فَيَقُولُ صَاحِبُهُ: “إِنَّهُ نَائِمٌ.” فَيَقُولُ: “إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ.”»

«One of them said, “Interpret it for him so that he would understand it.” But again, the other said, “Indeed, he is asleep.” And the first replied, “Indeed, his eyes are asleep, but his heart is awake.”»

«فَيَقُولُ: “فَاللَّهُ هُوَ الْمَلِكُ، وَالدَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولُ مَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا. فَمَنْ أَطَاعَ مُحَمَّدًا فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ فَرَقَ بَيْنَ النَّاسِ.”»

«So, one of them said, “The king, then, is Allāh, the

mansion is Islām, the hall is *Jannah*, and you, O Muḥammad, are the messenger: Whoever answers you will enter into Islām, and whoever enters into Islām will enter *Jannah* and eat from it. Therefore, whoever obeys Muḥammad has surely obeyed Allāh, and whoever disobeys Muḥammad has surely disobeyed Allāh. And Muḥammad is a divider among the people.”¹

We learn from this *ḥadīth* the following:

1. The Prophet's (ﷺ) heart was always awake and alert. The angel repeated this three times to affirm that and emphasize its importance.
2. Allāh (ﷻ) revealed some parables to His Messenger (ﷺ) so as to make it easier for us to understand and remember basic elements of our religion.
3. The angels interpreted the parable to the Prophet (ﷺ) so that he could understand it. This indicates that the correct way for understanding dream parables is through Allāh's revelation and guidance.
4. Obeying the Prophet (ﷺ) is the only means for entering *Jannah* and enjoying its bliss.
5. Obeying the Prophet (ﷺ) is equivalent to obeying Allāh (ﷻ).
6. The Prophet's (ﷺ) teachings divide or distinguish between truth and falsehood, and between the followers of truth and the followers of falsehood.

¹ This is combined from two reports recorded by al-Bukhārī (7281), at-Tirmithī (2860), and others. At-Tirmithī's report was verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3595).

DATES OF SUPREMACY

Anas Bin Mālik (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَأَيْتُ كَأَنِّي اللَّيْلَةَ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأُتِيتُ بِتَمَرٍ مِنْ تَمَرِ ابْنِ طَابٍ، فَأَوَّلْتُ أَنَّ لَنَا الرُّفْعَةَ فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ.»

‘I had a dream last night that I was in the house of ‘Uqbah Bin Rāfi‘ where some dates were offered to me from the dates of Ibn Ṭāb. I interpreted this to mean that *rif’ah* (highness) will be ours in this life, and ‘*āqibah* (good consequence) will be ours in the hereafter, and that our religion has *ṭāb* (become sweet).’¹

We learn from this *ḥadīth* the following:

1. ‘Uqbah Bin Rāfi‘ (رضي الله عنه) was a *ṣaḥābī*, and Ibn Ṭāb was a person known for growing good quality dates in al-Madinah. The names of these two persons carried good meanings: “*Uqbah*” meant “good consequence or ending”; “*Rāfi*” meant “a person who rises or elevates”; and “*Ṭāb*” meant “became sweet”. The Prophet (ﷺ) used these meanings to extract an interpretation for the dream. This indicates that, in a dream, the names of persons or objects seen, and the words used, may have a significance in interpreting the dream.
2. Dream interpretation by the meanings of words should not be restricted to Arabic words. If a dreamer understands a specific language, and he sees in his dream an object whose name carries some meaning in that language, this meaning may be relevant to that dream’s interpretation. Ex., seeing a woman named Joy may have a pleasant outcome for an English-speaking dreamer.
3. As the Prophet (ﷺ) expressed, this dream carried glad tidings for

¹ Recorded by Muslim (2270), Abū Dāwūd, and others.

the Muslims. As for the high status and victory in this life, it was achieved by the Muslims during the Prophet's (ﷺ) life and shortly after his death. As for the hereafter, there is no doubt that it will provide a good consequence for the true and righteous believers.

4. "Our religion is now sweet" has a similar meaning to Allāh's (ﷻ) saying:

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.» المائدة ٣

«This day I have perfected your religion for you,
have completed My favor upon you, and have chosen
for you Islām as your religion.»¹

A COLUMN OF *ĪMĀN*

Abū ad-Dardā', 'Abdullāh Bin 'Amr, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ، رَأَيْتُ عَمُودَ الْكِتَابِ أَحْتَمِلَ مِنْ تَحْتِ رَأْسِي،
فَظَنَنْتُ أَنَّهُ مَذْهُوبٌ بِهِ، فَأَتْبَعْتُهُ بَصَرِي، فَإِذَا هُوَ نُورٌ ساطِعٌ قَدْ
عُهِدَ بِهِ إِلَى الشَّامِ. أَلَا، وَإِنَّ الْإِيمَانَ حِينَ تَقَعُ الْفِتْنُ بِالشَّامِ.»

«While I was sleeping, I had a dream that the Book's
central pole² was taken from under my head (or my
pillow). I thought that it was to be taken away (for
good). I followed it with my eyesight and saw it
transform to a bright light that was given to the
custody of Shām. Indeed, *īmān* at the time of *fitnah*
will be in Shām.»³

1 Al-Mā'idah 5:3.

2 This is likening the Book to a tent held together by a central pole.

3 Recorded by Aḥmad, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*Faḍū'il ush-Shām* nos. 3, 9, 10).

We learn from this *ḥadīth* the following:

1. Just as a tent is held by a central pole, so is the Book (i.e., the Qur'ān and its teachings). The Book is upheld and defended by the strong *īmān* of true believers.
2. The Prophet (ﷺ) had his head leaning on the column of the Book. This shows the Prophet's (ﷺ) unmatched *īmān* and his unequalled defense of the Book.
3. This *ḥadīth* gives glad tidings to the people of Shām: when strong tribulations appear near the end of time, they will be the strongest defenders of the Book.
4. In a dream, something placed under a person's pillow indicates the value and importance of that thing to the dreamer, and that the dreamer guards it dearly.

TREASURES OF THE EARTH

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ، إِذْ أُتِيَتْ بِمِفَاتِيحِ خَزَائِنِ
الْأَرْضِ، حَتَّى وُضِعَتْ فِي يَدِي.»

«During my sleep last night, (I had a dream that) the keys to the treasures of the earth were brought to me and placed in my hand.» ¹

We learn from this *ḥadīth* the following:

1. This dream gave the Prophet (ﷺ) glad tidings that he would take possession of the world's wealth. This came to pass at a full scale shortly after the Prophet's (ﷺ) death, upon the hands of his true followers.

¹ Recorded by al-Bukhārī (2977, 6998, 7013, 7273), Muslim (523), and others.

2. In this dream, the treasures were given to the Prophet (ﷺ) because he was the person who obeyed Allāh (ﷻ) the most; and those treasures must have been taken from other people who did not fulfill their servitude to their Lord. This indicates that following the way of the prophethood leads to victory in this world, whereas abandoning it leads to failure and defeat.
3. Acquiring keys in a dream is an indication of wealth and prosperity.

THE KEYS AND THE SCALES

Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) told his companions one day:

«رَأَيْتُ أَنْفًا كَأَنِّي أُعْطِيتُ الْمَقَالِيدَ (أَيَ الْمَفَاتِيحِ) وَالْمَوَازِينَ، فَوُضِعَتْ فِي كِفَّةٍ وَوُضِعَتْ أُمَّتِي فِي كِفَّةٍ، فَرَجَحْتُ لَهُمْ، ثُمَّ جِئَ بِأَبِي بَكْرٍ، فَرَجَحَ بِهِمْ: ثُمَّ جِئَ بِعُمَرَ، فَرَجَحَ بِهِمْ؛ ثُمَّ جِئَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ رُفِعَتْ.»

«I just saw (in a dream) as though I was given the keys and the scales. I was then placed in one pan (of the scales) and my followers in the other, and I outweighed them. Then Abū Bakr was placed against them and he outweighed them. Then 'Umar was placed against them and he outweighed them. Then 'Uthmān was placed against them and he outweighed them. The scales were then taken away.»

One man inquired, "But where do we (other companions) stand?" The Prophet (ﷺ) replied:

«أَنْتُمْ حَيْثُ جَعَلْتُمْ أَنْفُسَكُمْ.»

«You stand wherever you place yourselves (through your actions).»¹

1 Recorded by Aḥmad and aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*as-Sunnah* nos. 1137-1139).

We learn from this *ḥadīth* the following:

1. As in the previous dream, the Prophet (ﷺ) was given the keys of the earth's treasures. This gave him glad tidings that his followers would take possession of the world's wealth — which came to pass soon after the Prophet's (ﷺ) death.
2. This dream confirms that the Prophet (ﷺ) alone is better in *īmān* and knowledge than all other Muslims put together.
3. This dream shows the great virtue of the best three companions:
 - a. Excluding the Prophet (ﷺ), Abū Bakr's (رضي الله عنه) *īmān* and knowledge supersede all Muslims put together.
 - b. Excluding the Prophet (ﷺ) and Abū Bakr's (رضي الله عنه), 'Umar's (رضي الله عنه) *īmān* and knowledge supercede all Muslims put together.
 - c. Excluding the Prophet (ﷺ) and Abū Bakr and 'Umar (رضي الله عنه), 'Uthmān's *īmān* and knowledge supersede all Muslims put together.
4. The status of any other Muslim is decided by the amount of effort that he puts into obeying Allāh (ﷻ) and His Messenger (ﷺ).
5. This *ḥadīth* did not mention 'Alī (رضي الله عنه), but other narrations, as well as the consensus of the '*ulamā'* of Sunnah, indicate that he immediately followed the first three companions in virtue and status, just as he followed them in being *khalīfah* — may Allāh (ﷻ) be pleased with them all.
6. A *ṣaḥābī* named Abū Bakrah (رضي الله عنه) saw a dream somewhat similar to this one, and we cite it in the next chapter (p. 211).

Dreams Regarding Virtues of Various Individuals

ABŪ BAKR AND 'UMAR PULLING BUCKETS OF WATER

Ibn `Umar reported that the Allāh's Messenger (ﷺ) said:

«أُرِيتُ فِي الْمَنَامِ أَنِّي عَلَى بِئْرٍ أَنْزَعُ مِنْهَا فَأَسْقِي النَّاسَ، إِذْ جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ مِنْ يَدَيَّ لِيُرِيحَنِي، فَنَزَعَ ذَنْوِبًا أَوْ ذَنْوَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، فَغَفَرَ اللَّهُ لَهُ. ثُمَّ أَخَذَهَا أَبُو الْحَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ، فَاسْتَحَالَتْ فِي يَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَهُ (نَزَعَ رَجُلٌ أَقْوَى مِنْهُ)، حَتَّى ضَرَبَ النَّاسُ بَعْطَنَ (تَوَلَّى النَّاسُ وَالْحَوْضُ مَلَأَنُ يَتَفَجَّرُ).»

«I saw in a dream that I was standing over a well pulling out water from it (with a bucket, and emptying it into a pond) for people to drink. Abū Bakr and `Umar then came. Abū Bakr took the bucket from my hand to let me rest, and pulled one or two bucketfuls, with difficulty — may Allāh forgive him. `Umar then took the bucket from Abū Bakr's hand, and, in his hand, it transformed into a very large bucket. I never saw among the people a man who could pull and accomplish as well as him. (He pulled so much water and dumped it into the pond that) the people brought their camels and camped around the pond; and when they left, the pond was still full and gushing.»¹

We learn from this *ḥadīth* the following:

1. Pulling buckets of water from a well indicates a period of leadership and rule. Pulling more buckets indicates a longer reign.

¹ Recorded by al-Bukhārī (3634, 3676, 3682, 7019-7022), Muslim (2393), and others.

Pulling with power indicates a powerful regime.

2. This dream indicated that the Prophet (ﷺ) was the first to establish leadership among the Muslims. It also indicated that his leadership would end in his death — which was symbolized by his resting.
3. This dream foretold that Abū Bakr (رضي الله عنه) would follow the Prophet (ﷺ) in leading the Muslims, and that his reign would be marred with hardships and would be of short duration. Indeed, all of this happened as foretold: Abū Bakr (رضي الله عنه) ruled for only two years in which he was mostly occupied in unifying the Muslims and fighting the dissidents who revolted after the Prophet (ﷺ).
4. This dream foretold that ‘Umar (رضي الله عنه) would follow Abū Bakr in leading the Muslims, that his reign would be powerful and of a longer duration, and that the Muslim land would greatly expand under him. Indeed, all of this happened as foretold: ‘Umar (رضي الله عنه) ruled for eleven years, and during his regime, the Muslim *Ummah* expanded and gained power at a most amazing pace.
5. In this *ḥadīth*, the Prophet (ﷺ) asked Allāh (ﷻ) to forgive Abū Bakr (رضي الله عنه). This may be because some people would belittle Abū Bakr’s achievements during his short reign, not realizing that: he would face extremely difficult challenges, and would cope with them strongly and successfully; this would result in some of the greatest achievements in the history of Islām; and this is what would lay down the ground for ‘Umar’s subsequent success.

‘UMAR DRINKING FROM THE PROPHET’S CUP OF MILK

Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ، أَتَيْتُ بِقَدَحِ لَبَنٍ، فَشَرَبْتُ مِنْهُ، حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَطْرَافِي (فِي أَظْفِيرِي)، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ.»

«During my sleep (in a dream), I was given a cup of milk. I drank from it until I could see my

**satisfaction from the milk reaching my fingertips.
Then I gave the rest of the milk to 'Umar Bin al-Khattāb.>**

Someone asked the Messenger (ﷺ) about its interpretation, and he replied, «الْعِلْمُ.» **<(The milk is) the knowledge (of Islām).>**¹

We learn from this *ḥadīth* the following:

1. Drinking milk in a dream means gaining beneficial knowledge of the Qur'ān and Sunnah, which may include the skill in leading the Muslims by Allāh's law. Milk can also mean purity of nature or *fiṭrah*, as was reported by Abū Hurayrah from the Prophet (ﷺ):

«الْبَبْنُ فِي الْمَنَامِ فِطْرَةٌ.»

<Milk in a dream means *fiṭrah*.>²

2. The Prophet's (ﷺ) knowledge was vast and beneficial, just as the milk in his dream was so fulfilling that it reached every part of his being. None of his followers matched or came close to him in this.
3. The Commander of the Believers, 'Umar (رضي الله عنه), was granted strong knowledge of Islām and skill in leading the *Ummah*. These were part of the Prophet's (ﷺ) knowledge and skill, just as the milk he drank in the dream was part of the Prophet's (ﷺ) milk. 'Umar's knowledge and skill clearly came into play during his reign when the Muslims enjoyed the most power and unity.
4. The scholars of dream interpretation say that drinking milk means attaining knowledge, adhering to the *fiṭrah*, or attaining wealth and prosperity. This, however, is restricted to the milk of cattle. As for drinking milk of wild animals, it has a bad meaning in dreams, because it should not be normally drunk. Thus, it goes contrary to

1 Recorded by al-Bukhārī (82, 3681, 7006, 7007, 7027, 7032), Muslim (2391), and others.

2 Recorded by al-Bazzār, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2207).

the *fiṭrah*, and may mean having doubt about the religion.

‘UMAR WEARING A LONG SHIRT

Abū Saʿīd al-Khudrī reported that Allāh's Messenger (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ. وَمَرَّ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ.»

«I had a dream that people were being presented to me wearing shirts. For some of them, the shirt only reached down to their breast. For others, it reached lower. ‘Umar Bin al-Khaṭṭāb then passed by me wearing a shirt that was dragging behind him.»

Someone asked the Messenger (ﷺ) how he interpreted this, and he replied, «الدُّيْنُ.» **«(The shirt is) the religion (of Islām).»**¹

We learn from this *ḥadīth* the following:

1. A shirt in a dream means adherence to the religion (of Islām), because a shirt covers the private parts just like adherence to the religion covers ignorance and sins.
2. In reality, Islām prohibits for a man to wear a shirt that goes past his ankles or drags on the ground. In a dream, however, a longer shirt indicates a stronger religion. If it reaches the ground, it means that its owner is well covered with *taqwā* and faith.
3. This *ḥadīth* shows a great merit for the Commander of the Believers, ‘Umar (رضي الله عنه): he excelled most other Muslims in *taqwā* and faith.
4. One may not derive from this or the previous dream a comparison

¹ Recorded by al-Bukhārī (23, 3691, 7008, 7009), Muslim (2390), and others.

between 'Umar and Abū Bakr (ﷺ), because there was no specific mention of anyone besides 'Umar in these dreams. Based on many other authentic *ḥadīths*, we affirm that Abū Bakr (ﷺ) was, by consensus, the best of the *ṣaḥābah* (ﷺ).

A PALACE FOR 'UMAR IN JANNAH

Abū Hurayrah and Jābir reported that Allāh's Messenger said:

«بينما أنا نائم رأيتني في الجنة، ورأيت قصرًا أبيضَ بفناءه امرأةٌ تتوضأ، فقلتُ: "لِمَنْ هَذَا الْقَصْرُ؟" فقالوا: "لِعُمَرَ بْنِ الْخَطَّابِ." فأردتُ أن أدخله فأنظرَ إليه، فذكرتُ غيرته، فوليتُ مُدْبِرًا.»

«I had a dream that I was in *Jannah*, and I saw a white palace and a woman performing *wuḍū'* in its courtyard. I asked, "Whose palace is this?" I was told, "It is for 'Umar Bin al-Khaṭṭāb." I wished to enter the palace and look at it, but then remembered 'Umar's *ghayrah* (sense of honor and protectiveness) and quickly moved away.»

Hearing this, 'Umar wept and said, "عَلَيْكَ -بَأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ- أَغَارُ؟" "How could I have *ghayrah* from you, may my father and mother be your ransom, O Allāh's Messenger?"¹

We learn from this *ḥadīth* the following:

1. In Arabic, *wuḍū'* derives from *waḍā'ah*, which means beauty and glory. Therefore, performing *wuḍū'* in a dream could mean an increase in spiritual beauty or character.
2. A palace in a dream could mean power and rule. Therefore, this dream could have foretold about 'Umar's imminent reign that brought glory and security to the Muslim *Ummah*.

1 Recorded by al-Bukhārī (3242, 3679-3680, 5226-5227, 7023-7025), Muslim (2394-2395), and others.

3. This dream also carried the great tidings of *Jannah* for ‘Umar.
4. It also indicated that ‘Umar was a man of *ghayrah* toward his family and the Muslim *Ummah*. The Prophet’s (ﷺ) approval of this indicated that *ghayrah* is a commendable trait for a Muslim.
5. ‘Umar’s weeping expressed his humbleness before the Prophet (ﷺ), as well as his pleasure for the great tidings that he heard from him.

‘Ā’ISHAH WRAPPED IN A PIECE OF SILK

‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said to her:

«أُرَيْتُكَ فِي الْمَنَامِ، قَبْلَ أَنْ أَتَزَوَّجَكَ، مَرَّتَيْنِ، يَحْمِلُكَ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَيَقُولُ: “هَذِهِ أَمْرَأَتُكَ.” فَأَكْشِفُ عَنْهَا، فَإِذَا أَنْتِ هِيَ. فَأَقُولُ: “إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضْهُ.”»

«Before I married you, I saw you in my dream twice. An angel carried you, wrapped in a piece of silk, and told me, “This is your wife.” I uncovered the face and found that it was you. I said to myself, “If this is from Allāh, He will surely make it happen.»¹

We learn from this *ḥadīth* the following:

1. This dream carried glad tidings for ‘Ā’ishah (رضي الله عنها):
 - a. Her marriage to the Prophet (ﷺ) was a blessed one that Allāh (ﷻ) ordained and approved.
 - b. She was carried by an angel, which is a great honor by itself, since the angels are among Allāh’s (ﷻ) most noble creations.
 - c. She was wrapped in silk. This is an indication of honor and

¹ Recorded by al-Bukhārī (3895, 5078, 5125, 7011-7012), Muslim (2438), and others.

dignity as well, because silk is the finest type of fabric. (We should note, however, that a man wearing silk in a dream may have a bad connotation because silk is prohibited for men in Islām.)

2. Scholars of dream interpretation say that when a man sees in a dream that he marries a woman, this means that he will truly marry her, or marry another woman similar to her. It may also mean acquiring worldly possessions proportional to her beauty.

‘Ā’ISHAH WILL BE THE PROPHET’S WIFE IN *JANNAH*

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) told her when he was near death:

«إِنَّهُ لَيَهْوُنُ عَلَيَّ الْمَوْتَ أَنْ أُرِيْتُكَ زَوْجَتِي فِي الْجَنَّةِ.»

«Indeed, what makes death lighter for me is that I was shown (in a dream) that you are my wife in *Jannah*.»¹

This dream carried glad tidings for ‘Ā’ishah (رضي الله عنها): that she will be with the Prophet (ﷺ) in *Jannah*.

JA‘FAR FLYING WITH WINGS IN *JANNAH*

Abū Hurayrah, Ibn ‘Umar, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«رَأَيْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ بَجَنَاحَيْنِ.»

«I saw (in a dream) Ja‘far Bin Abī Ṭālib flying with two wings alongside the angels in *Jannah*.»²

Ja‘far (رضي الله عنه) lost both of his arms while fighting for Allāh’s cause in

1 Recorded by al-Marwazī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2867).

2 Recorded by at-Tirmithī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1226).

the battle of Mu'tah. This dream indicated that Allāh substituted them for him with two wings, and that he attained the company of the angels in *Jannah*.

UMM SULAYM AND BILĀL IN *JANNAH*

Jābir (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِالرُّمَيْصَاءِ أَمْرَأَةِ أَبِي طَلْحَةَ. وَسَمِعْتُ حَشْفًا (حَشْحَشَةً) مِنْ أَمَامِي، فَقُلْتُ: "مَنْ هَذَا يَا جِبْرِيلُ؟" قَالَ: "هَذَا بِلَالٌ."»

«I had a dream that I was in *Jannah*, and saw ar-Rumayṣā', Abū Ṭalḥah's wife ¹. Then I heard a rattle (caused by a man) ahead of me. I asked, "Who is there, O Jibrīl?" He replied, "That is Bilāl".» ²

This dream carried the glad tidings of *Jannah* for two companions: Umm Sulaym (رضي الله عنها) and Bilāl (رضي الله عنه).

The Prophet (ﷺ) heard Bilāl ahead of him in *Jannah*. This does not mean that Bilāl will enter *Jannah* before him, because it is well established that the Prophet (ﷺ) will be the first to enter it. It only meant that Bilāl will be close to him and will walk in front of him as he did in the worldly life.

WARAQAH BIN NAWFAL IN *JANNAH*

ʿĀ'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«لَا تَسُبُّوا وَرَقَةَ بْنَ نَوْفَلٍ، فَإِنِّي رَأَيْتُ لَهُ جَنَّةً أَوْ جَنَّتَيْنِ.»

«Do not curse Waraqah Bin Nawfal. Indeed, I saw (in a dream) that he had one or two gardens (in *Jannah*).» ³

1 She was Anas Bin Mālīk's mother, and was better known as "Umm Sulaym" (رضي الله عنها).

2 Recorded by al-Bukhārī (3679), Muslim (2457), and others.

3 Recorded by al-Bazzār, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 405 and *Ṣaḥīḥ ul-Jāmi'* no. 7320).

Waraqah was an uncle of Khadijah (ؓ). He was of the few Arabs who rejected paganism and embraced the original (Unitarian) Christianity. When the Prophet (ﷺ) first saw Jibrīl, Khadijah went to Waraqah and related that to him. Waraqah told her that this must be the same angel that came to the previous prophets, and that if he lived long enough, he would strongly support her husband who will, no doubt, be a prophet. However, Waraqah died shortly after that. Some people cursed Waraqah because they thought that he died as a disbelieving apostate; so the Prophet (ﷺ) prohibited this, and informed them that Waraqah will be in *Jannah*.

THE FIGHTERS BY SEA

Anas reported that Allāh's Messenger (ﷺ) once visited Umm Ḥarām Bint Maḥān ¹, and she offered him food. After eating, he took a nap and then woke up smiling. Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He replied:

«نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ،
يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسِرَةِ.»

«A group from my *Ummah* were shown to me (in a dream) going out on a fight for Allāh's cause, boarding (ships) in the middle of the sea. They will be like kings on thrones.»

Umm Ḥarām said, "O Allāh's Messenger, ask Allāh that I be with them." The Messenger supplicated for her, and then went back to sleep. Again, he woke up smiling. Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He replied:

«نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ،
يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسِرَةِ.»

1 She was the sister of Anas's mother, Umm Sulaym (ؓ). Both sisters were related to the Prophet (ﷺ) by a foster relationship, making him their *maḥram*.

«(Another) group from my *Ummah* were shown to me going out on a fight for Allāh's cause, boarding in the middle of the sea. They will be like kings on thrones.»

Umm Ḥarām again requested, “Ask Allāh that I be with them.” And the Messenger replied, «أَنْتِ مِنَ الْأَوَّلِينَ.» **«You will (only) be with the first group.»**

Anas added that Umm Ḥarām was later married to ‘Ubādah Bin aṣ-Ṣāmit, and she accompanied him when he went fighting by sea during Mu‘āwiyah’s rule — which was the first time the Muslims fought by sea. In that fight, they conquered Cyprus, and, upon their return to Shām, Umm Ḥarām died by falling off a mule that she was riding. ¹

We learn from this *ḥadīth* the following:

1. The Prophet (ﷺ) was given the glad tidings that two groups of his followers would fight by sea for Allāh’s cause. This pleased him, as indicated by his smiling. The Prophet’s (ﷺ) pleasure and approval was because his followers would continue to strive hard to spread the truth of Islām far and wide.
2. Likening the sea-fighters to “kings on thrones” has two acceptable interpretations: they will have the dignity and power of kings in their fighting, and they will be on thrones in *Jannah*.
3. Umm Ḥarām was given the glad tidings that she would go with those sea-fighters, so as to attain the reward of a fighter for Allāh’s cause.
4. The Prophet (ﷺ) foretold that Umm Ḥarām was not going to live long enough to join the second group of sea-fighters.

1 Recorded by al-Bukhārī (2788-2789, 2799-2800, 2877-2878, 2894-2895, 6282-6283, 7001-7002), Muslim (1912), and others.

REWARD OF KINDNESS TOWARD THE PARENTS

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَسَمِعْتُ فِيهَا قِرَاءَةً، قُلْتُ: “مَنْ هَذَا؟” فَقَالُوا:
“حَارِثَةُ بْنُ النُّعْمَانِ.” قُلْتُ: “كَذَلِكَ الْبِرُّ، كَذَلِكَ الْبِرُّ.”»

«I saw (in a dream) that I entered *Jannah* and heard in it a recitation (of Qur’ān). I asked, “Who is this?” and was told, “It is Hārithah Bin an-Nu‘mān.” I said, “Thus is (the reward of) kindness (toward the parents); thus is kindness.”»

‘Ā’ishah added, “وكان أبرّ الناس بأمه.” “And he (Hārithah) was the most kind person toward his mother.”¹

Dreams about War and Fighting**THE BATTLE OF BADR**

Prior to the battle of Badr, Allāh showed His Messenger (ﷺ) in a dream that the enemy’s soldiers were few in number. This was to encourage the believers and raise their spirits and morale in a battle in which they were heavily outnumbered (about three to one). Allāh (ﷻ) says:

«إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا؛ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ، وَلَكِنَّ اللَّهَ سَلَّمَ؛ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ الْأَنْفَالِ ٤٣»

«That (decisive day) was when Allāh showed them to you (O Muḥammad) in your dream as few. Had He shown them to you as many, you (believers) would have lost courage and would have disputed about the matter (of fighting), but Allāh saved you (from this).

¹ Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 913).

Indeed, He is fully Knowledgeable of what is within the breasts.»¹

Ibn Kathīr (رحمته الله) reported that Mujāhid (رحمته الله) said:

“Allāh showed the enemies to the Prophet (ﷺ), in a dream, as few. He informed his companions accordingly, and this encouraged them greatly.”²

THE BATTLE OF UḤUD

Abū Mūsā al-Ash‘arī (رحمته الله) reported that the Prophet (ﷺ) said:

«رَأَيْتُ أَنِّي هَزَزْتُ سَيْفًا فَأَنْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ أُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ، وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا بَقْرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ. وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، بَعْدَ يَوْمِ بَدْرٍ.»

«I saw in a dream that I shook a sword, which caused its blade to break. This came to be what happened to the believers in the battle of Uḥud.

Then I shook the sword again, and it became better than what it was (before breaking). This came to be what Allāh granted us of conquest, and the unification of the believers.

I also saw (in my dream) cows (slaughtered around me), and (I saw) — by Allāh — good provision. The cows came to be the believers (who were killed) on the day of Uḥud. And the good provision was the subsequent abundance that Allāh

¹ *Al-Anfāl* 8:43.

² *Tafsīr ul-Qurʾān il-ʿAẓīm*.

granted us after (the second) ¹ day of Badr.» ²

Similar to the above, Jābir (رضي الله عنه) reported that, prior to the battle of Uhud, the Prophet (ﷺ) told his companions of a dream he had:

«رَأَيْتُ كَأَنِّي فِي دِرْعٍ حَصِينَةٍ، وَرَأَيْتُ بَقَرًا تُنْحَرُ. فَأَوَّلْتُ أَنَّ
الدَّرْعَ الْحَصِينَةَ الْمَدِينَةَ، وَأَنَّ الْبَقَرَ نَقْرٌ، وَاللَّهُ، خَيْرٌ.»

«I saw (in a dream) as though I was within a well-fortified fortress, and I saw cows being slaughtered. I interpreted the fortified fortress as al-Madīnah. As for the cows, they are some (good) men (who will be martyred), and, by Allāh, this will be (overall) good.»

The Prophet (ﷺ) then said:

«لَوْ أَنَا أَقَمْنَا بِالْمَدِينَةِ، فَإِنْ دَخَلُوا عَلَيْنَا فِيهَا قَاتَلْنَاهُمْ.»

«I propose that we stay inside al-Madīnah, and if they (the enemies) would enter it, we will fight them.»

But many of the *Anṣār* objected, saying, “O Allāh’s Messenger, by Allāh, no enemies ever entered upon us in al-Madīnah during *Jāhiliyyah*. So how can we allow this during Islām?” The Prophet (ﷺ) responded, «شَأْنُكُمْ إِذَا.» **«As you wish, then.»** And he put on his war helmet. The *Anṣār*, however, felt sorry for rejecting the Prophet’s (ﷺ) proposal, and they came back to him saying, “O Allāh’s Messenger, let it be your wish.” But he replied:

«إِنَّهُ لَيْسَ لِنَبِيِّ إِذَا لَبَسَ لَامَتَهُ أَنْ يَضَعَهَا حَتَّى يُقَاتِلَ.»

«It is not proper for a prophet, after having put on

1 This was on the year following Uhud, when the believers went to face the pagans at the location of Badr to make up for Uhud, but the pagans failed to show up.

2 Recorded by al-Bukhārī (3622, 3987, 4081, 7035, 7041), Muslim (2272), and others.

his helmet, to remove it — until he fights.»¹

We learn from these two *ḥadīths* the following:

1. A sword is a weapon of power and aggression. In a dream, therefore, it could refer to a leader's followers or soldiers. Shaking a sword indicates giving command to fight, a broken sword means defeat or loss of soldiers, and a good or restored sword means victory.
2. A cow is an animal that brings goodness in different ways — by giving milk and meat, by tilling the ground, etc. A cow in a dream, therefore, symbolizes a bountiful person or a believer. Thus, the slaughtered cows that the Prophet (ﷺ) saw meant the death of some of his followers.
3. The Prophet's (ﷺ) dream meant that remaining in al-Madīnah was a better option of defence against the pagans. Yet, the Muslims would not remain within it, because there would be slaughtered cows and a broken sword. This, however, was to be followed by a subsequent recovery and victory.

Dreams about Disease and Magic

DISEASE LEAVING AL-MADĪNAH

Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَأَيْتُ كَانَ أَمْرَأَةً سَوْدَاءَ، ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى
نَزَلَتْ مَهْيَعَةَ (الْجُحْفَةَ) فَأَوْلَتْهَا أَنْ وَبَاءَ الْمَدِينَةَ نُقْلَ إِلَيْهَا.»

«I had a dream that a black woman with an unsettled head (i.e., hair) departed from al-Madinah and resided in “Mahya'ah” (or al-Juhfah). I

¹ Recorded by Aḥmad, Ibn Sa'd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 3476 and *aṣ-Ṣaḥīḥah* no. 1100).

**interpreted this by that al-Madīnah's disease (fever)
has been transferred to al-Juhfah.> ¹**

We point out the following regarding this *ḥadīth*:

1. **Word-puzzle techniques:** Some scholars of dream interpretation reason that the feminine for “black” in Arabic, *sawdā'*, may be viewed as a combination of two words: *sū'* (evil) and *dā'* (disease). Therefore, they reason, the “black woman” in this dream is interpreted as “evil disease”. We find this to be an unconvincing, far-fetched interpretation technique.

Related to this would be the technique of reversing an Arabic word to produce a suitable meaning. Ex., the Arabic for bucket is (دلو) *dalw*, and its reverse is (ولد) *walad* (child). Thus, some conclude that dreaming of a bucket means having a child.

Other related techniques include changing the order of letters in a word to produce a suitable meaning, adding or removing dots from some of the Arabic letters in the word, and other word manipulations. ²

Obviously, such techniques are language-specific. They take the skill of dream interpretation out of the folds of simple symbolism to an area of intricate linguistic art and trickery. Furthermore, these techniques are very dependant on the interpreter's feelings and imagination, and they do not conform with the simplicity and transparency of Allāh's inspiration to the dreamer.

2. We believe that the Prophet's (ﷺ) interpretation was possibly based on the following factors:
 - a. A woman in dreams is often interpreted as *fitnah* or trial, because one of the ways that Allāh (ﷻ) tries men is through women.
 - b. One of the meanings of *sawdā'* is “prevalent”. This is also the meaning implied in the forthcoming *ḥadīth* about the black and

¹ Recorded by al-Bukhārī (7038-7040), Aḥmad, and others.

² See, for example, *Qawā'idu Tafsīr il-Aḥlām* by ash-Shihāb ul-ʿĀbir, pp. 160-165.

white sheep. However, we find no reference in the Sunnah to interpreting blackness per se as evil — contrary to darkness (see next point). Therefore, this dream referred to a “prevalent” *fitnah* or harm that resided in al-Madīnah.

- c. The black color often represents darkness, which can sometimes reflect a sinister nature or action (as in the darkness of the night). Therefore, the dream referred to a harm that crept upon people unexpectedly.
- d. Unsettled or messy hair may reflect ugliness and annoyance. Furthermore, since the head is the the most apparent part of a person, it is viewed by people in all directions.

Therefore, the dream referred to a prevalent harm that had resided in al-Madīnah, that had a sinister and ugly nature, and that struck people in all directions, causing them to have a messy and “sick” appearance.

3. During *Jāhiliyyah* and the early years of Islām, al-Madīnah was known for a severe fever that would strike the newcomers. Allāh (ﷻ) then relieved the Muslims from this by transferring that disease to al-Juhfah.

ENCHANTING THE PROPHET

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) was subjected to a magical spell that caused him to feel fatigued, and made him unable to have intercourse with his wives ¹. One night, the Prophet (ﷺ) made an extensive supplication to Allāh (ﷻ), then went to sleep. When he woke up, he told ‘Ā’ishah:

«يَا عَائِشَةُ، أَشَعَرْتُ أَنْ اللَّهَ قَدْ أَفْتَانِي فِيمَا فِيهِ شِفَائِي؟ جَاءَنِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي؛ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ:

¹ Sufyān Bin ‘Uyaynah, one the narrators of the *ḥadīth*, indicated here, “This is the strongest form of magic.”

«ما وَجَعَ الرَّجُلُ؟» قَالَ: «مَطْبُوبٌ.» قَالَ: «مَنْ طَبَّهُ؟» قَالَ: «لَبِيدُ ابْنِ الْأَعْصَمِ.» قَالَ: «فِي أَيِّ شَيْءٍ؟» قَالَ: «فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفٍّ طَلَعَةٍ ذَكَرٍ.» قَالَ: «فَأَيْنَ هُوَ؟» قَالَ: «تَحْتَ رَعُوفَةٍ فِي بئرِ ذِي أَرْوَانَ.»

«O ‘Ā’ishah, did you know that Allāh has guided me to what will cure me? Two men (Jibrīl and Mikā’il) came to me (in a dream). One of them sat by my head and the other by my feet. One of them asked, “What ails this man?” The other replied, “He is enchanted.” The first asked, “Who enchanted him?” The other replied, “Labīd Bin al-A‘ṣam.” The first asked, “With what?” The other replied, “With a comb (of the Prophet), (his) hair that stuck to it, and a membrane that covers the early sprout of a male date tree.” The first asked, “Where is the magic?” The other replied, “It is under a rock inside the Arwān well.»

That day, the Prophet (ﷺ) went with a few of his companions to that well and extracted the magic. When he came back to ‘Ā’ishah, he told her:

«يا عائشة، والله لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِجَاءِ، وَلَكَأَنَّ نَحْلَهَا رُؤُوسُ الشَّيَاطِينِ.»

«O ‘Ā’ishah, by Allāh, the well’s water was (as murky) as the water in which *hinnā* (a reddish dye) is soaked. And the palm trees around the well resembled (in ugliness) the heads of devils.»

‘Ā’ishah (رضي الله عنها) asked him, “Should you not have applied *nushrah*¹ and expelled or burned him (the magician)?” The Prophet (ﷺ) replied:

«لا؛ أَمَّا أَنَا، فَقَدْ عَافَانِي اللَّهُ؛ وَكَرِهْتُ أَنْ

1 *Nushrah* consisted of unintelligible and bizarre actions and words for dissolving magic. The Prophet (ﷺ) prohibited *nushrah* and considered it Satanic (as was recorded by Aḥmad and others and verified authentic by al-Albānī in *aṣ-Ṣaḥīḥah* no. 2760).

أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فَدُفِنَتْ.»

«No. As for me, Allāh has cured me. And I disliked to start an evil trend (of practicing counter-magic or killing magicians) among the people. I (only) gave instructions for the well to be buried.» ¹

As for the way that Allāh (ﷻ) cured the Prophet (ﷺ), this was mentioned in another *ḥadīth* regarding the same incident. Zayd Bin Arqam (رضي الله عنه) reported that the magician (Labīd) used to serve the Prophet (ﷺ), and the Prophet (ﷺ) trusted him. So he took what he needed to perform the magic, which he made in the form of knots ², and hid in the well. That caused the Prophet (ﷺ) illness and fatigue for six months — until Jibrīl and Mīkāʾil came to him (as above). ‘Alī (رضي الله عنه) was the one who went down into the well and found the knots, and Jibrīl instructed the Prophet (ﷺ) to untie them, one at a time, while reciting the two *mu‘awwizhāt* (*sūrah*s 113 and 114) on each knot. With each knot untied, the Prophet (ﷺ) felt stronger — until he felt fully recovered after untying the last knot. ³

Commenting on this incident, Ibn Ḥajar (رحمته الله) said:

“Al-Māzirī said, ‘Some people of *bid‘ah* reject this *ḥadīth*, claiming that it undermines the position of prophethood and casts doubts over it, which would eliminate any trust in regard to the revelation, because a prophet may then imagine seeing Jibrīl or receiving revelation when he did not. This argument, however, is rejected, because the evidence has been established in regard to the Prophet’s (ﷺ) truthfulness and infallibility

1 Recorded by al-Bukhārī (3175, 3268, 5763, 5765-5766, 6063, 6391), Muslim (2189), and others.

2 We should warn here about a report recorded by al-Bayhaqī and Ibn Sa’d that the magic was in the form of a wax statue resembling the Prophet (ﷺ), with needles planted into it, and with eleven knots over it. This report was verified to be weak by Ibn Ḥajar (*Faṭḥ ul-Bārī* 10:277-278) and by al-Albānī (*aṣ-Ṣaḥīḥah* 6:617-618).

3 Recorded by aṭ-Ṭabarānī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2761).

in conveying the revelation from his Lord. His miracles are also a proof of his truthfulness.

As for some worldly affairs that did not relate to the Prophet's (ﷺ) mission, such as sickness — he was in those regards liable to what would affect other humans.' ... This is all confirmed by that he (ﷺ) never made a statement that contradicted the reality ... Thus, whatever harm affected him because of magic did not introduce any inaccuracy in his deliverance of the message. Rather, it was similar to other ailments that afflicted him, causing him weakness in speaking or inability to perform some acts.”¹

And al-Albānī (رحمته الله) said:

“There is no doubt as to the authenticity of this *ḥadīth*, which was recorded by al-Bukhārī, Muslim, Aḥmad, and Ibn Sa'd from 'Ā'ishah, Zayd Bin Arqam, Ibn 'Abbās, Sa'd Bin al-Musayyib, and 'Ikrimah (رحمته الله).

And surely, Sayyid Rashīd Riḍā (رحمته الله) and those who followed him were wrong in claiming that it is weak, and in raising logical — but unsubstantial — doubts regarding it. All that this *ḥadīth* says is that the Prophet (ﷺ) was unable to approach his wives because of an (unknown) illness. Since Allāh protected him from erring in regard to delivering the message (whenever he was ill) — though he was a human liable to erring, He similarly protected him from erring when he was enchanted — which is also a human weakness.

Furthermore, why is it alarming to know that the Prophet (ﷺ) was affected by magic, when (Allāh tells us that) Mūsā was also enchanted so as to imagine, because of the magic of the magicians, that the sticks were slithering snakes²”³

1 *Faṭḥ ul-Bārī* 10:279-280.

2 As in *Ṭāhā* 20:66.

3 *Mukhtaṣaru Ṣaḥīḥi Muslim* pp. 375-376.

We learn from the above the following:

1. Māḡic is real and can affect righteous people — unless they employ the protective *athkā̄r* and *ruqyahs* reported in the Sunnah.
2. As the angels taught the Prophet (ﷺ) on this occasion, the *Mu'awwihāt* are the best prevention AND cure for magical spells.
3. Magic is an evil practice that brings no benefit, but only harm upon the magician and others ¹. Any harm that results from it, however, can only occur by Allāh's will and for a wisdom that He knows and permits.
4. The strongest form of magic is that which makes a man lose his ability to have intercourse with his wife.
5. Islām prohibits countering magic with other magic.
6. The Prophet's (ﷺ) enchantment was a form of human sickness that did not influence his accuracy in conveying Allāh's Message.
7. Allāh (ﷻ) may show a person in a dream what is the cause of his ailment, and whether he is subjected to magic. But this cannot be made a consistent rule for all afflicted people.

Dreams about Acts of Worship

SEEING ALLĀH IN A DREAM

Mu'āth Bin Jabal, Ibn 'Abbās, 'Ubaydah Bin al-Jarrāh, and others (رضي الله عنهم) reported that the Prophet (ﷺ) was once so late in coming out to lead the morning prayer that the sun was about to rise. He came out of his home hurriedly, led the people in a (relatively) short prayer, and then turned toward them and said:

¹ As in *al-Baqarah* 2:102.

«كَمَا أَنْتُمْ عَلَى مَصَافِكُمْ. سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمُ الْغَدَاةَ: إِنِّي قُمْتُ مِنَ اللَّيْلِ، فَصَلَّيْتُ مَا قُدِّرَ لِي، فَنَعَسْتُ فِي صَلَاتِي حَتَّى اسْتَقَلْتُ، فَإِذَا أَنَا بِرَبِّي (ﷺ) فِي أَحْسَنِ صُورَةٍ.»

«Stay in your places, for I will tell you what delayed me this morning: I got up during the night and prayed for as long as was decreed for me. Then I became so sleepy while praying that I found it hard to continue (so I slept). I then saw (in a dream) my Lord (ﷺ) in the best form.»

«فَقَالَ: "يَا مُحَمَّدُ، فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟" قُلْتُ: "لَا أَدْرِي رَبِّ." قَالَ: "يَا مُحَمَّدُ، فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟" قُلْتُ: "لَا أَدْرِي رَبِّ." قَالَ: "يَا مُحَمَّدُ، فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟" قُلْتُ: "لَا أَدْرِي رَبِّ." فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ، حَتَّى وَجَدْتُ بَرْدَ أَنَامِلِهِ فِي صَدْرِي، فَتَجَلَّى لِي كُلُّ شَيْءٍ، وَعَرَفْتُ.»

«He asked me, "O Muḥammad, about what does the most supreme society (i.e., the angels) argue?" I said, "I do not know, my Lord." He asked me (again), "O Muḥammad, about what does the most supreme society argue?" I said, "I do not know, my Lord." He asked me (a third time), "O Muḥammad, about what does the most supreme society argue?" I said, "I do not know, my Lord." Then He placed His palm (on my back) between my shoulder-blades, and I felt the coolness of His fingers inside my chest. Everything then became clear to me, and I knew (the answer).»

«فَقَالَ: "يَا مُحَمَّدُ، فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟" قُلْتُ: "فِي الْكُفَّارَاتِ وَالذَّرَجَاتِ."»

«He asked me, “O Muḥammad, about what does the most supreme society argue?” I replied, “(They argue about) the expiating acts and (the acts that elevate) the ranks (of the believers in *Jannah*).”»

«قَالَ: ”وَمَا الْكَفَّارَاتُ؟“ قُلْتُ: ”تَقْلُ الْأَقْدَامُ إِلَى الْجَمَاعَاتِ،
وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَأَنْتِظَارُ الصَّلَاةِ بَعْدَ
الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ عِنْدَ الْكَرِهَاتِ.“

«He asked, “What are the expiating acts?” I replied, “(They are:) walking (once and again) to the *jamā'ah* prayers, sitting in the place of prayer (saying *thikr*) after prayers, waiting (with anticipation) for the (next) prayer after the (previous) prayer, and performing complete *wuḍū'* (even in) disliked conditions.”»

«قَالَ: ”وَمَا الدَّرَجَاتُ؟“ قُلْتُ: ”إِطْعَامُ الطَّعَامِ، وَإِفْشَاءُ السَّلَامِ،
وَلَيْنُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.“ قَالَ: ”سَلْ، قُلْ: “-“

«He asked, “What are the (acts that elevate in) ranks?” I replied, “(They are:) feeding food (to the needy), spreading (the greeting of) *salām*, speaking kindly (to others), and praying at night while people are asleep.” Then He commanded me, “Ask (from Me), say:”»

«”اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ،
وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ.
وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ.“

«“*Allāhumma innī as'aluka fī'l-al-khayrāt, wa-tark-al-munkarāt, wa-ḥubb-al-masākīn, wa-an taghfira lī wa-tarḥamanī. Wa-ithā aradta fītnatan fī qawmin, fa-*

tawaffanī ghayra maftūn. Wa-as'aluka ḥubbaka waḥubba man yuḥibbuka waḥubba 'amalin yuqarribunī ilā ḥubbik —

O Allāh, I ask You (to guide me to) doing good deeds, avoiding evil deeds, and loving the needy. And (I ask You) to forgive me and show me mercy. And when You will to afflict some people (around me) with a (destructive) tribulation, take my life without being changed (in faith). And I beseech You (to grant me) the love of You, of those who love You, and of all deeds that can bring me nearer to Your love.”¹

In conclusion, the Prophet (ﷺ) told his companions, «إِنَّهَا حَقٌّ فَادْرُسُوهَا وَتَعَلَّمُوهَا.» **Indeed, this dream is true, so study and learn it.**¹

This great *ḥadīth* carries many important lessons. Because of this, the *‘ulamā’* have discussed it in detail, and of particular importance is Ibn Rajab’s remarkable book, “*Ikhtiyār ul-Awlā fī Sharḥi Ḥadīth Ikhtisām il-Mala’ il-A’lā* — The Best Selection in Explanation of the *Ḥadīth* about the Dispute among the Most Sublime Society”. In what follows, we highlight a few important notes and lessons:

1. A Muslim should be keen to perform the prayers at the beginning of their time. Delaying a prayer until the end of its time should only be a rare occurrence caused by exceptional conditions.
2. If the prayer is ever delayed, it may then be quickened so as to be completed before the end of its time, for example, by reciting shorter portions of the Qur’ān. Obviously, this quickening should be within limits, and should not cause incompleteness in any part of the prayer.
3. It is recommended for the *imām* to explain his excuse for delaying

¹ Recorded by at-Tirmithī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3169, *as-Sunnah* nos. 388, 465-471, and *Irwā’ ul-Ghalīl* no. 684).

the prayer or doing some other exceptional act that may have puzzled the people.

4. Similar to what we emphasized earlier, we learn from this *ḥadīth* that it is recommended to relate a good dream to trusted Muslims, especially if the dream contains glad tidings or carries a beneficial meaning.
5. Allāh (ﷻ) has the best and most sublime attributes. His attributes are not subject to *tashbīh* (likening Him to His creation), *tamthīl* (likening the creation to Him), *takyīf* (subjecting His attributes to our limited intellect), or *ta'īl* (suspending or rejecting them).

Al-Mubārakfūrī (رحمته) said:

“The way of the *salaf* in regard to the *ḥadīths* concerning Allāh's attributes is that they accept them verbatim, without *takyīf*, *tashbīh*, or *ta'īl*, and they believe in them without misinterpretation. At the same time, they believe that nothing is like Allāh (ﷻ), and He is the Hearing and Seeing.”¹

6. In this life, it is not possible for humans, even prophets (ﷺ), to see Allāh (ﷻ). 'Ā'ishah (رضي الله عنها) said, “Anyone who claims that Muḥammad (ﷺ) saw his Lord has indeed fabricated a great lie against Allāh.”²
7. It is possible to see Allāh (ﷻ) in a dream — as in this *ḥadīth*. Al-Mullā 'Alī al-Qārī (رحمته) said:

“Since this (seeing Allāh) was in a dream, it presents no conflict, because a dreamer may see a non-material thing in material form, or a material thing taking a different form; and that would not cause discrepancy in the dream or in the dreamer's mind.”³

1 *Tuḥfat ul-Aḥwathī* no. 3233.

2 Recorded by Muslim (177).

3 *Al-Mirqāh Sharḥ ul-Mishkāh*.

However, seeing Allāh in a dream must conform with the guidelines in (5) above. A dreamer may not claim seeing Allāh in any form that resembles His creation, such as having a body, eyes, or hands. Seeing Him should be in an unexplainable fashion or in the sense that the dreamer knows in his heart that Allāh is there, looking at Him, facing him, pleased with him, etc. An-Nābulī (رحمہ اللہ) said:

“Seeing Allāh (ﷻ) in a dream without *takyīf*, *tashbīh*, or *tamthīl*, would be a good indication, and would carry glad tidings for the dreamer in this life, and in his faith and religion. If he sees Allāh differently, this would indicate wrong faith. It is also said that seeing Allāh in a physical appearance indicates that the dream is only meaningless medleys.”¹

Al-Baghawī (رحمہ اللہ) said:

“It is possible to see Allāh in a dream. Seeing Him (ﷻ) indicates the coming of justice, facility, fertility, and bounty for the people of that (the dreamer's) area. If He promises the dreamer *Jannah*, forgiveness, or security from the Fire, then these are true words and accurate promises. If the dreamer sees Allāh looking at him, this means (showing) His mercy (to the dreamer). If the dreamer sees Him turning away from him, this indicates a reprimand for sinning. And if the dreamer accepts from Him a worldly possession, this indicates an affliction or tribulation that will have a good consequence.”²

8. As in this dream, knowledge is often presented in the Sunnah in the form of questions and answers — so as to raise our interest and curiosity regarding the discussion at hand.

1 *Ṭaʿīr ul-Anām* p. 30.

2 *Sharḥ us-Sunnah* 6:309.

9. The angels are described as the “most supreme society” because they are high in position and status.
10. The angels may dispute in regard to recording or estimating the virtue or excellence of some deeds, and whether to apply to them precise rules of justice or multiply them greatly according to Allāh’s generosity. Allāh (ﷻ) would then settle the angels’ difference ¹. Among these issues are the acts that expiate sins and the acts that elevate a believer’s level in *Jannah*.
11. Among Allāh’s acceptable attributes is that He (ﷻ) has hands and fingers. These should only be understood according to the guidelines in (5) above.
12. The Prophet (ﷺ) only knew what Allāh (ﷻ) taught him. And among the Prophet’s (ﷺ) myriad of virtues was that Allāh (ﷻ) taught him in this dream everything he needed for answering His questions.
13. Among the best of “expiating” acts are those relating to the daily prayers, such as performing *wuḍūʿ* (especially in cold or hard conditions), walking to the *masjid* (for men), praying in *jamāʿah*, eagerly awaiting the next prayer, and sitting after the prayer to say *thikr* or study and learn the *Dīn*.
14. Among the best of “elevating” acts are acts of kindness toward other people: feeding the needy, spreading *salām* (peace), and speaking kindly to others — in addition to consistency in praying the night prayer. ²
15. The best supplications are those taught by Allāh (ﷻ) to His

1 As was the case when the angels of mercy and the angels of punishment differed concerning the man who died after murdering one hundred people. This *ḥadīth* is discussed in the Author’s: “Knowing the Angels”.

2 We may deduce from this *ḥadīth* that “expiating” acts mostly pertain to a person’s individual righteousness and piety, whereas “elevating” acts mostly pertain to a person’s interaction with others. Therefore, what really elevates a Muslim to a lofty status in *Jannah* is how beneficial he is to other people.

prophets and messengers. Such supplications contain correct invocations and proper requests that are more likely to be accepted. On the other hand, supplications devised by people are weaker and may even contain inappropriate phrases or requests. This is why we should always adhere to the supplications that are recorded in the Qur'ān and Sunnah.

16. In this dream, Allāh (ﷻ) taught His Messenger (ﷺ) an eloquent encompassing supplication. By saying it, we would be requesting all good and seeking protection from all evil, as is outlined in the following:

Request	Comments
① Doing good and avoiding evil	We beg Allāh for guidance and facilitation in doing good deeds and avoiding wrong deeds.
② Loving the needy	This would keep us away from the arrogant and conceited people, and nearer to those who are less blemished by the worldly filth.
③ Allāh's mercy and forgiveness	These are among the most valuable grants from Allāh (ﷻ), carrying in their folds many other favors and blessings from Him.
④ Protection from damaging <i>fitnahs</i>	If a <i>fitnah</i> may affect our faith, death would then be better than life.
⑤ Loving Allāh	This is the greatest love for a true believer, and is the only love that enriches the soul and directs the actions.
⑥ Loving those who love Allāh	Loving them makes us seek the good company and beneficial example of those who are eager to please Allāh.
⑦ Loving deeds that please Allāh	Loving such deeds makes us intent on doing what pleases our most beloved: Allāh (ﷻ). ¹

¹ The meanings in the last three points are emphasized in other *ḥadīths*, such as that

17. With all the great meanings carried in this dream — meanings that we barely touched — it is no wonder that the Prophet (ﷺ) concluded by urging us to learn it and teach it.

LAYLAT UL-QADR

‘Abdullāh Bin Anīs (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيْتُهَا، وَأُرَانِي صَبِيحَتَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ.»

«I was shown (in a dream) which night *Laylat ul-Qadr* is, but was then made to forget it. And I also saw myself (in that dream) making *sujūd* on the following morning in muddy water.»¹

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنَسِيْتُهَا،
فَالْتَمَسُوهَا فِي الْعَشْرِ الْغَوَابِرِ.»

«I was shown (in a dream) which night *Laylat ul-Qadr* is, but then some of my family members woke me up, which made me forget it. Seek it, however, during the last ten nights (of *Ramadhān*).»²

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said to his companions:

«إِنِّي أَعْتَكَفْتُ الْعَشَرَ الْأَوَّلَ أَلْتَمِسُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَعْتَكَفْتُ الْعَشَرَ
الْأَوْسَطَ، ثُمَّ أُتَيْتُ، فَقِيلَ لِي: "إِنَّهَا فِي الْعَشْرِ الْآخِرِ." فَمَنْ أَحَبَّ
مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ. وَإِنَّهَا كَانَتْ أُبَيِّنْتُ لِي، وَإِنِّي خَرَجْتُ

of Anas, recorded by al-Bukhārī (16, 21) and Muslim (43), and that of Abū Umāmah, recorded by Abū Dāwūd (*aṣ-Ṣaḥīḥah* no. 380).

1 Recorded by Muslim (1168).

2 Recorded by Muslim (1166) and Aḥmad.

لَأُخْبِرَكُمْ بِهَا، فَجَاءَ رَجُلَانِ يَحْتَقِقَانِ مَعَهُمَا الشَّيْطَانُ، فَنَسِيَتْهَا،
فَالْتَمِسُوها فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ. وَإِنِّي أُرِيْتُهَا وَأَنَا
أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ.»

«I performed *itikāf* (remained in the *Masjid* for worship) during the first ten nights (of *Ramaḍān*) seeking *Laylat ul-Qadr*, then I performed *itikāf* during the middle ten nights. Then I was approached (by an angel) and was told, “Indeed, it is on one of the last ten nights.”

And indeed, it was indicated to me (in a dream, on which exact night it fell); and indeed, I came out (into the *Masjid*) to tell you this, but I found two men arguing, and Satan was with them, so I was made to forget it. Seek it, then, during the last ten nights. I also saw (in a dream) that I was performing *sujūd* the following morning in muddy water.» ¹

We learn from these *ḥadīths* the following:

1. *Laylat ul-Qadr* is a night that is worthy of being eagerly sought by the Muslims.
2. *Laylat ul-Qadr* falls on the last ten nights of *Ramaḍān*.
3. *Laylat ul-Qadr* is followed by a humid or rainy morning.
4. Argument and fighting among the Muslims always cause a loss for the *Ummah*. In this case, it made the Prophet (ﷺ) forget the exact night for *Laylat ul-Qadr*.

TWO PROPHETS AND AN IMPOSTER PERFORMING *TAWĀF*

‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

¹ Recorded by al-Bukhārī (813, 2016, 2018, 2027, 2036, 2040), Muslim (1167), and others.

«أَرَانِي اللَّيْلَةَ أَطُوفُ بِالْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأِ
 مِنْ أَدَمِ الرِّجَالِ، لَهُ لَمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأِ مِنْ اللَّمَمِ، قَدْ رَجَلَهَا،
 فَهِيَ تَقْطُرُ مَاءً، مُتَكِنًا عَلَى رَجْلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ: "مَنْ
 هَذَا؟" فَقِيلَ لِي: "الْمَسِيحُ ابْنُ مَرْيَمَ." ثُمَّ إِذَا أَنَا بِرَجُلٍ أَحْمَرَ جَسِيمٍ
 جَعْدٍ قَطِطٍ، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، يَطُوفُ بِالْبَيْتِ،
 فَسَأَلْتُ: "مَنْ هَذَا؟" فَقِيلَ لِي: "الْمَسِيحُ الدَّجَالُ."»

«This night, I had a dream that I was performing *tawāf* around the Ka'bah. I saw a man who had the best tan complexion that you could ever see, and the best of long hair that you could ever see. His hair was combed straight, and was dripping with water. He was leaning on two other men while performing *tawāf*. I asked, "Who is this?" I was told, "This is al-Masīh (the Messiah), son of Maryam (Mary)."

I then saw a heavy man of red complexion and coarse, curled-up, hair performing *tawāf*. His right eye was missing, and his (other) eye looked like a protruding grape. I asked, "Who is this?" I was told, "This is al-Masīh ad-Dajjāl (the False Messiah)."¹

We learn from these *ḥadīths* the following:

1. This dream provided a description of the physical appearance of both the True Messiah (Īsā) and the False Messiah (ad-Dajjāl).
2. The Prophet (ﷺ) told in another *ḥadīth* ² that, near the end of time, Īsā (عليه السلام) will be sent back to earth, and will descend while leaning on the wings of two angels, his hair dripping with droplets of water that resemble pearls. Therefore, his description in this dream is a

¹ Recorded by al-Bukhārī (3440-3441, 5902, 6999, 7026, 7128), Muslim (169, 171), and others.

² Recorded by Muslim (2937) from an-Nuwās Bin Sam'ān (رضي الله عنه).

reminder of his appearance at the time of his descent.

3. This dream indicated that both 'Īsā (ﷺ) and ad-Dajjāl will circle around al-Ka'bah.

As for 'Īsā, this foretold that he will perform *hajj* — which will possibly be after the death of Ya'jūj and Ma'jūj (Gog and Magog) when He and the believers with him will live seven years that will be marked with peace and blessings. ¹

And as for ad-Dajjāl, this merely foretold that he will besiege Makkah. However, he will not be able to actually enter it and reach the Ka'bah, because, as the Prophet (ﷺ) indicated in another *ḥadīth* ², Allāh (ﷻ) will set angels around it to guard it and prevent him from entering it.

4. The significance of describing ad-Dajjāl in this and other *ḥadīths* is to warn us from him and make us able to distinguish him easily were we to live to meet him, because, as the Prophet (ﷺ) indicated in another *ḥadīth* ³, there is no *fitnah*, from the time of Ādam (ﷺ) to the end of time, worse than that of ad-Dajjāl.

THE BLESSED VALLEY

'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said while he was at the 'Aqīq valley ⁴:

«أَتَانِي اللَّيْلَةُ آتٍ مِنْ رَبِّي فَقَالَ: "صَلِّ بِهَذَا

الوادي المُبَارَكِ، وَقُلْ: 'عُمْرَةٌ وَحَجَّةٌ.'»⁵

<A messenger came to me (in a dream) from my Lord and said, "Pray in this blessed valley, and say, '(I declare my intention for) a 'umrah with hajj.' "> ⁵

1 Recorded by Muslim (2940) from 'Abdullāh Bin 'Amr (رضي الله عنه).

2 Recorded by al-Bukhārī (1881), Muslim (2943), and others, from Anas (رضي الله عنه).

3 Recorded by Muslim (2946) from 'Imrān Bin Ḥuṣayn and Abū Qatādah (رضي الله عنه).

4 This is a wide valley between mountain ranges extending from Makkah to al-Madīnah.

5 Recorded by al-Bukhārī (1534, 2337, 7343).

Similarly, ‘Abdullāh Bin ‘Umar (رضي الله عنه) reported:

”أُرِيَ النَّبِيُّ وَهُوَ فِي مَعْرَسِهِ بِذِي الْحَلِيقَةِ، فَقِيلَ لَهُ: ‘إِنَّكَ بَبْطَحَاءَ مُبَارَكَةٍ.’“

“The Prophet (ﷺ) had a dream while he camped in Thul-Hulayfah¹ in which he was told, ‘Indeed, you are in a blessed valley.’”²

This dream indicated the virtue of Thul-Hulayfah, a location that Allāh (ﷻ) chose for starting an important act of worship. This, together with many other evidences from the Sunnah, highlights Allāh’s great generosity in that He blesses locations and matters associated with various acts of worship so as to increase their value and multiply our rewards for performing them.

SIWĀK

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أُرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكِ، فَجَاءَنِي رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: “كَبِّرْ”، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ.»

«I have been shown in my dream that I was brushing my teeth with a *siwāk*. Two men, one of them older than the other, came to me, and I offered the *siwāk* to the younger of the two. I was told, “Give to the elder first.” So I gave it to the elder.»³

We learn from this *ḥadīth* that, when offering a group of people *siwāk*, food, drink, or any other item that reflects a favor, it is recommended to start with the eldest present. However, if they are

1 Thul-Hulafah is a Madīnah suburb within the ‘Aqīq valley, and is the place where the people of al-Madīnah start their *iḥrām* (state in which some practices, such as wearing perfume and cutting the hair, become prohibited) in preparation for *hajj* or *‘umrah*.

2 Recorded by al-Bukhārī (7345) and Muslim (1346).

3 Recorded by al-Bukhārī (246), Muslim (2271, 3003), and others.

seated, then it is recommended to start with the right-most, regardless of age. Ibn Ḥajar (رحمته الله) said:

“Ibn Baṭṭāl said, ‘This indicates that *siwāk* should be offered to the eldest first. We may append to this the offering of food, drink, right of way, and speaking.’ Al-Muhallab rightfully responded, ‘This (favoring the eldest) should be practiced only if the people are not organized in seating. If they are organized, the Sunnah then dictates starting from the right.’ ”¹

Therefore, we learn from this dream an important manner for showing respect to our elders.

This, however, does not indicate that it is recommended to share a *siwāk*. Such an unsanitary practice was uncommon among the *ṣaḥābah* (رحمهم الله). As for the rare occasions where ‘Ā’ishah (رحمته الله) or others used the Prophet’s (رحمته الله) *siwāk* without washing it, that was strictly a particular act relating to him because of his blessed person and saliva, and no one else can claim the same. And yet, the Prophet (رحمته الله) was keen to wash his *siwāk* before reusing it so as to teach the importance of hygiene in a Muslim’s life.

Dreams about the Hereafter

ONE THOUSAND PALACES FOR THE PROPHET

Ibn ‘Abbās (رحمته الله) reported that the Prophet (رحمته الله) said:

«رَأَيْتُ مَا هُوَ مَفْتُوحٌ عَلَى أُمَّتِي بَعْدِي، فَسَرَّنِي، فَأَنْزَلَ اللَّهُ (رحمته الله):
«وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى» ۞ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَى ۞ الضحى ٤-٥، فَأَعْطَانِي فِي الْجَنَّةِ أَلْفَ قَصْرٍ مِنْ لَوْلُؤٍ،
ثُرَابُهَا الْمِسْكُ، فِي كُلِّ قَصْرٍ مَا يَنْبَغِي لَهُ مِنَ الْأَزْوَاجِ وَالْخَدَمِ.»

¹ *Fath ul-Bārī* 1464.

«I was shown (in a dream) what my *Ummah* will be given after me (of treasures). This elated me; but then Allāh (ﷻ) revealed:

«The hereafter is surely better for you than the first life. And your Lord will surely give you until you are satisfied.»¹

So (I saw that) He granted me in *Jannah* one thousand palaces made of pearl, their grounds spread with musk, and each palace having all what is needed of wives and servants.»²

This dream contained tidings of victory and wealth for the Muslims after the Prophet (ﷺ), and tidings of immense luxury and bliss for the Prophet (ﷺ) in *Jannah*. It further reminded the Prophet (ﷺ), and all of us after him, to disregard the worldly gains, because they are passing and negligible in comparison with the rewards in *Jannah*.

REWARD FOR REMOVING HARM FROM THE WAY

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ
قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَأَنَّهُ تُؤْذِي النَّاسَ.»

«I saw (in a dream) a man enjoying *Jannah* because of a (thorny) bush that he uprooted from the way of people because it used to harm them.»³

This dream emphasized the great reward for those who are helpful toward other people — even in matters often overlooked or slighted, such as removing harmful objects from people's path. In another *ḥadīth*⁴, the Prophet (ﷺ) indicated that removing harm from people's

1 *Ad-Duḥā* 93:4-5.

2 Recorded by aṭ-Ṭabarānī (in *al-Awsaṭ*), al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2790).

3 Recorded by Muslim (1914).

4 Recorded by Muslim (35) and others from Abū Hurayrah (رضي الله عنه).

path is one of the branches of *īmān*.

THOSE WHO REVERT FROM THE PROPHET'S TEACHINGS

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ، فَإِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ، خَرَجَ رَجُلٌ مِّنْ بَيْنِي وَبَيْنَهُمْ، فَقَالَ: «هَلُمَّ.» فَقُلْتُ: «أَيْنَ؟» قَالَ: «إِلَى النَّارِ، وَاللَّهِ.» قُلْتُ: «وَمَا شَأْنُهُمْ؟» قَالَ: «إِنَّهُمْ ارْتَدَّوْا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى.» ثُمَّ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ، خَرَجَ رَجُلٌ مِّنْ بَيْنِي وَبَيْنَهُمْ، فَقَالَ: «هَلُمَّ.» قُلْتُ: «أَيْنَ؟» قَالَ: «إِلَى النَّارِ، وَاللَّهِ.» قُلْتُ: «وَمَا شَأْنُهُمْ؟» قَالَ: «إِنَّهُمْ ارْتَدَّوْا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى.» فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعَمِ.»

«During my sleep, (I had a dream about) a group of people that I recognized. A man (angel) stood between me and them and said to them, “Come with me.” I asked, “where to?” He replied, “To the fire, by Allāh.” I asked “What is their problem?” He replied, “After you, they reverted and backed away (from your teachings).” Then I saw another group of people that I recognized. A man stood between them and me and said to them, “Come with me.” I asked, “where to?” He replied, “To the fire, by Allāh.” I asked “What is their problem?” He replied, “After you, they reverted and backed away (from your teachings).” So I do not see that any of them will be saved — except as few as the untamed camels.»¹

We learn from this *ḥadīth* the following:

1. In this dream, the Prophet (ﷺ) saw that he was at his *ḥawḍ* (pond) on the Day of Judgment. The incidents in this dream are further

¹ Recorded by al-Bukhārī (6587).

described and detailed in other *ḥadīths*¹. This is an example of a dream that does not need interpretation, because it merely foretells of future events.

2. This dream indicated that the Prophet (ﷺ) will be eager to see his followers approach him and drink from his Pond on Resurrection Day. However, some of those whom he will recognize as his followers will be prevented from drinking by the angels, and will be taken to the Fire because they turned away from his teachings.
3. This means that the Prophet (ﷺ) knows people only by their apparent actions. Allāh (ﷻ), however, is the only One who knows what is in the hearts, and, therefore, He judges people by their actual doings.
4. Turning away from the Prophet's (ﷺ) Sunnah after knowing it is a reason for great punishment.
5. The Prophet (ﷺ) indicated that most of those who pretend to follow him would stray from His Sunnah, and only few are those who will remain steadfast upon it. (May Allāh (ﷻ) keep us among those few).
6. It is possible to see in a dream actual incidents from Resurrection Day.

'AMR BIN LUḤAYY IN THE FIRE

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، وَرَأَيْتُ عَمْرَو بْنَ لُحَيْ، أبا بَنِي كَعْبٍ،
يَجْرُ قُصْبَهُ فِي النَّارِ، وَهُوَ أَوَّلُ مَنْ غَيَّرَ دِينَ إِسْمَاعِيلَ وَسَيَّبَ السَّوَابِ.»

‘I saw hell (in a dream), with some parts of it attacking other parts. And I saw ‘Amr Bin Luḥayy,

¹ Recorded by al-Bukhārī (6575-6593), Muslim (2289-2305), and others, from many companions (رضي الله عنهم).

Patriarch of the tribe of Banī Ka'b, dragging his intestines in the Fire. He was the first to change Ismā'īl's religion and dedicate animals to idols.»¹

‘Amr Bin Luḥayy was the first to introduce idol worship into Makkah, thereby changing the monotheist religion of Ismā'īl (عليه السلام) to the pagan religion of *Jāhiliyyah*.² This, obviously, earned him a severe punishment in hell.

Scenes from the *Barzakh*

SAMURAH'S LONG *HADĪTH*

Samurah Bin Jundub (رضي الله عنه) reported that, in the morning, Allāh's Messenger (ﷺ) would often inquire from his companions if any of them had a dream the previous night; and dreams would be narrated to him. One morning he (ﷺ) told them:

«رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدَيَّ، وَقَالَا لِي: «إِنِطْلُقْ»
فَأَنْطَلَقْتُ مَعَهُمَا، وَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ،»

«Last night I saw (in a dream) two men (or angels) come to me, hold me by both hands, and say, “Come with us.” I went with them, and they took me to a sacred land.»

«وَأَنَا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيُثَلِّغُ رَأْسَهُ، فَيَتَدَهَّدُهُ الْحَجَرُ هَهُنَا، فَيَتْبَعُ الْحَجَرَ، فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يُصَحَّ رَأْسُهُ كَمَا كَانَ. ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى. قُلْتُ لَهُمَا:

1 Recorded by al-Bukhārī (3520-3521, 4623-4624), Muslim (2856), and others.

2 See *Fatḥ ul-Bārī* 6:670-671.

”سُبْحَانَ اللَّهِ! مَا هَذَان؟“ قَالَ لِي: ”أَنْطَلِقُ، أَنْطَلِقُ.“

① We came upon a man lying flat on his back (on the ground). Another man, standing over him with a boulder in his hand, would hurl the boulder upon his head, causing his head to split open. The boulder would then roll away, and the standing man would go and retrieve it. By the time he returned to him, his head would be restored as it was before, and he would hurl the boulder again at him. I said to my companions, “May Allāh be exalted! Who are these two?” They said, “Come, come!”

«فَأَنْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقْيَيْ وَجْهِهِ، فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمِنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يُصَحَّ الْجَانِبُ الْأَوَّلُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى.

قُلْتُ: ”سُبْحَانَ اللَّهِ! مَا هَذَان؟“ قَالَ لِي: ”أَنْطَلِقُ، أَنْطَلِقُ.“

② We proceeded until we came upon a man lying on his back. Another man, standing over him with an iron hook, would approach him from one side and rip open (with the hook) his face from the corner of the mouth to the back of the head, from the nose to the back of the head, and from the eye to the back of the head. He would then move to the other side and do what he did on the first side. As soon as he finished with that side, the first side would be restored as it was before, and he would move to it and do as he did the first time. I said, “May Allāh be exalted! Who are these two?” They said, “Come, come!”

«فَأَنْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ،
فَأَطْلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاءٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ
مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا، قُلْتُ لَهُمَا:
”مَا هَؤُلَاءِ؟“ قَالَا لِي: ”أَنْطَلِقْ، أَنْطَلِقْ.“»

③ We proceeded until we came upon a hole that resembled a baking pit, narrow at the top and wide at the bottom. Babbling and voices were issuing from it. We looked in and saw naked men and women. In the pit's bottom was a raging fire; whenever it flared up, they screamed and rose with it until they almost fell out of the pit. As it subsided, they returned (to the bottom). I said, “Who are these?” They said, “Come, come!”»

«فَأَنْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهْرٍ أَحْمَرَ مِثْلَ الدَّمِّ، وَإِذَا فِي النَّهْرِ رَجُلٌ
يَسْبُحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً،
وَإِذَا ذَلِكَ السَّابِغُ كُلَّمَا أَرَادَ أَنْ يَخْرُجَ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ
عِنْدَهُ الْحِجَارَةَ، فَيَقْعُرُ لَهُ فَاهُ، فَيُلْقِمُهُ حَجَرًا، فَيَرُدُّهُ حَيْثُ كَانَ،
فَيَنْطَلِقُ ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا.
قُلْتُ لَهُمَا: ”مَا هَذَانِ؟“ قَالَا لِي: ”أَنْطَلِقْ، أَنْطَلِقْ.“»

④ We proceeded until we reached a river of blood, with a man swimming in its center. On the bank of the river there was a man who had piled around him many stones. The man in the river would swim for a while, and then approach the man at the shore, trying to exit from the river. He would open his mouth, and the man at the shore would throw a stone into it, causing him to return (to the center of the river). Every time he came back, making an effort to exit, the man at the shore would throw a

rock into his mouth, forcing him to fall back. I said, "Who are these two?" They said, "Come, come!"

«فَأَنْطَلَقْنَا، فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ، فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، فَأَنْتَهَيْنَا فِيهَا إِلَى شَجَرَةٍ عَظِيمَةٍ، لَمْ أَرِ شَجَرَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ. وَإِذَا فِي أَصْلِهَا رَجُلٌ طَوِيلٌ، لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ رَأَيْتُهُمْ قَطُّ. قُلْتُ لَهُمَا: "مَا هَذَا، وَمَا هَؤُلَاءِ؟" قَالَا لِي: "أَنْطَلِقْ، أَنْطَلِقْ."»

⑤ We proceeded until we came upon a garden dense with plantation, abundant with all sorts of spring flowers. Within it, we reached a great tree of which I have never seen a tree larger or more beautiful. Near its base, there stood a man so tall that I could barely see his head in the sky. Around him was the greatest number of children I ever saw. I said, "Who is this, and who are these?" They said, "Come, come!"

«فَأَنْطَلَقْنَا، فَأَتَيْنَا قُرْبَ الشَّجَرَةِ عَلَى رَجُلٍ كَأَكْبَرِهِ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأَةً، وَإِذَا عِنْدَهُ نَارٌ يَحْشُشُهَا وَيَسْعَى حَوْلَهَا. قُلْتُ لَهُمَا: "مَا هَذَا؟" قَالَا لِي: "أَنْطَلِقْ، أَنْطَلِقْ."»

⑥ We proceeded until, near the tree, we came upon a man with the most hateful appearance in any man. Before him was a fire, which he was kindling and trotting around. I said to them, "Who is this?" They said, "Come, come!"

« قَالَا لِي: "أَرْقَ فِيهَا." فَأَرْتَقَيْنَا فِيهَا فَأَنْتَهَيْنَا إِلَى مَدِينَةٍ (دَارٍ) مَبْنِيَّةٍ بِلَبَنِ ذَهَبٍ وَلَبَنِ فِضَّةٍ، لَمْ أَرِ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا شَيْوخٌ وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ، فَأَتَيْنَا بَابَ الْمَدِينَةِ، فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا، فَدْخَلْنَاهُ،

فَتَلَقَّانَا رَجَالٌ شَطْرُ مَنْ خَلَقَهُمْ كَأَحْسَنَ مَا أَنْتَ رَاءٍ، وَشَطْرُ مَنْهُمْ كَأَقْبَحَ مَا أَنْتَ رَاءٍ. قَالَا لَهُمْ: "أَذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ." وَإِذَا هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ مِنَ الْبَيَاضِ. فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ مَشَوْا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السَّوُّ عَنْهُمْ فَأَصْبَحُوا فِي أَحْسَنِ صُورَةٍ.»

«⑦ They instructed me, "Climb the tree," and we ascended it, until we came upon a town that was built with gold and silver bricks. I never saw a town more beautiful; and in it there were old and young men, and women and children. We stood at the town's gate, requested admission, and were admitted. When we entered, we were met by men with one half of their faces wonderful to behold, and the other half horrible to behold. My two companions said to them, "Go and plunge into that river." A river was flowing across, whose water was milk-white in color. They plunged into it, and then returned to us — their ugliness completely gone, so they became most handsome.»

«ثُمَّ أُخْرِجَانِي مِنْهَا، فَصَعَدَا بِي الشَّجَرَةَ، فَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شُبَّانٌ وَشَبَابٌ.»

«⑧ My companions then took me out of that town, and further up the tree, until we entered another town that was finer and better than the first one. In this town were old and young men.»

«قُلْتُ لَهُمَا: "طَوَّفْتُمَانِي اللَّيْلَةَ، وَإِنِّي رَأَيْتُ عَجَبًا. فَمَا هَذَا الَّذِي رَأَيْتُ؟" قَالَا لِي: "أَمَّا، إِنَّا سَنُخْبِرُكَ»

«I said to my companions, "This night, you took me to different places, and I saw many wonders. What is all this that I saw?" They said, "We will now tell

you: —>

«أما الرجل الأول الذي أتيتَ عليه يُثْلَعُ رأسُه بالحجر، فإنه الرجل عَلَّمَهُ اللهُ القرآنَ، (فرفضه) فنامَ عنه بالليل، ولمْ يَعْمَلْ بِهِ في النَّهارِ، وَيَنامُ عن الصلاة المكتوبة. يُفْعَلُ بِهِ إلى يَوْمِ الْقِيَامَةِ.»

«① As for the first man whom you saw his head being smashed with a boulder: he is a man whom Allāh teaches the (knowledge of) Qur'ān, but he rejects it, abandoning it by night and not implementing it by day. He (also) sleeps through the times of the prescribed prayers. He will continue to be tortured in this way until Resurrection Day.»

«وأما الرجل الذي أتيتَ عليه يُشْرَشَرُ شِدْقُهُ إلى قَفَاهُ وَمِنْحَرُهُ إلى قَفَاهُ، وَعَيْنُهُ إلى قَفَاهُ، فإنه الرجل يَغْدُو مِنْ بَيْتِهِ فيَكْذِبُ الكَذْبَةَ تَبْلُغُ الآفاقَ. فَيُصْنَعُ بِهِ إلى يَوْمِ الْقِيَامَةِ.»

«② As for the man whom you saw with his mouth, nose, and eyes being ripped to the back of his head, he is a liar who leaves his house in the morning to spread lies which are carried from him to all directions. He will continue to be tortured in this way until Resurrection Day.»

«وأما الرِّجَالُ والنِّسَاءُ العُرَاءُ الذين في مِثْلِ بَنَاءِ التَّنُورِ، فَهُمُ الزُّنَاةُ والزَّوَانِي..»

«③ As for the naked men and women who were in the pit: they are men and women who indulge in *zinā*.»

«وأما الرجل الذي أتيتَ عليه يَسْبُحُ في النهرِ وَيُلْقَمُ الحِجَارَةَ، فإنه آكِلُ الرِّبَا.»

«④ As for the man whom you saw swimming in the (blood) river and being fed stones, he is a person

who eats *ribā* (usury).»

«وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ، فَإِنَّهُ إِبْرَاهِيمُ (عليه السلام)،
وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ، فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ.»

⑤ As for the tall man that you saw in the garden, he is Ibrāhīm (عليه السلام), and the children around him are all the children who die upon the *fiṭrah* (before puberty).»

(Here, some of the companions interjected, “O Messenger of Allāh, does this include the children of pagans?” He (عليه السلام) replied, «(Yes,) the children of the pagans as well!»)

«وَأَمَّا الرَّجُلُ الْكَرِيمَةُ الْمَرْأَةُ الَّذِي عِنْدَ النَّارِ يَحْشُهَا وَيَسْعَى
حَوْلَهَا، فَإِنَّهُ مَالِكُ خَازِنُ جَهَنَّمَ.»

⑥ As for the man with an extremely ugly appearance who was by the fire, kindling it and running around it: he is Mālik, the Guardian of *Jahannam* (hell).»

«وَالدَّارُ الْأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ، وَالْقَوْمُ الَّذِينَ
كَانُوا شَطَرٌ مِنْهُمْ حَسَنٌ وَشَطَرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ قَوْمٌ خَلَطُوا
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ.»

⑦ As for the first town, it is the residence of the common believers. And the people who were half beautiful and half ugly are people who mix good deeds with evil deeds and Allāh forgives them.»

«وَأَمَّا هَذِهِ الدَّارُ، فَدَارُ الشُّهَدَاءِ (جَنَّةُ عَدْنٍ). وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ.»

⑧ And as for this town, it is the Garden of ‘*Adn* (Eden) — residence of the *shuhadā* (martyrs). And,

I am Jibrīl, and this is Mīkā'il.”>

«قالا لي: "أَرْفَعْ رَأْسَكَ." فَسَمَا بَصْرِي صُعْدًا، فَإِذَا فَوْقِي قَصْرٌ مِثْلَ
الرَّبَابَةِ الْبَيْضَاءِ. قالَا لي: "هَذَاكَ مَنَزْلُكَ." قلتُ لَهُمَا: "بَارَكَ اللَّهُ
فِيكُمَا، ذَرَانِي فَأَدْخُلْهُ." قالَا: "أَمَّا الْآنَ فَلَا. إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ
تَسْتَكْمِلْهُ، فَلَوْ اسْتَكْمَلْتَ أَتَيْتَ مَنَزْلَكَ."»¹

«Then they told me, "Look above you." I raised my eyes and saw, far above me, a palace that resembled a white cloud. They said, "That is your residence." I said to them, "May Allāh bless you; allow me to enter my residence." They said, "Not yet! There is a portion of your life which you have not yet completed; when you complete it, you will surely enter your residence."»¹

We learn from this *ḥadīth* the following:

1. Sinful people are punished, not only in hellfire after Resurrection, but also in *al-Barzakh* — the temporary after-life that extends between this life and Resurrection.
2. Among the major sins that lead to punishment in *al-Barzakh* are: missing the ordained prayers, rejecting the Qur'ān, committing *zinā*, taking *ribā*, and spreading lies.
3. Ibrāhīm's great height in the dream reflects his outstanding righteousness and nobility. From this, it is deduced that tallness in dreams symbolizes high status.
4. Since Ibrāhīm was the patron of pure Religion that conformed with *fiṭrah*, he had around him all children who died upon *fiṭrah* before

¹ This is combined from reports by al-Bukhārī (1386 & 7047), and is also recorded by Muslim (2275), and others.

reaching puberty.¹

5. Allāh forgives many of those who mix good deeds with bad ones.
6. The martyrs will have a lofty place in *Jannah*.
7. The Prophet (ﷺ) will have the most supreme place in *Jannah*.
8. Jibrīl and Mikā'il are two beloved angels who always carried great news and beneficial teachings to our *Ummah*.
9. Jibrīl and Mikā'il did not answer the Prophet's (ﷺ) questions until they finished their tour with him. This was to raise his interest and ours, which would make us more eager to learn and remember.

ABŪ UMĀMAH'S LONG HADĪTH

Abū Umāmah al-Bāhilī (رضي الله عنه) reported that, one morning, Allāh's Messenger (ﷺ) said to his companions:

«إِنِّي رَأَيْتُ رُؤْيَا هِيَ حَقٌّ، فَأَعْقِلُوهَا. بَيْنَمَا أَنَا نَائِمٌ إِذْ أَتَانِي رَجُلَانِ، فَأَخَذَا بَضْبُعَيَّ، فَأَتَيَا بِي جَبَلًا وَعَرًّا طَوِيلًا، فَقَالَا: "أَصْعَدْ." فَقُلْتُ: "إِنِّي لَا أَطِيقُهُ." فَقَالَا: "سَنُسَهِّلُهُ لَكَ." فَجَعَلْتُ كُلَّمَا رَقِيتُ قَدَمِي وَضَعْتُهَا عَلَى دَرَجَةٍ، حَتَّى أَسْتَوِينَا عَلَى الْجَبَلِ.»

«I had (this night) a true dream, so comprehend it. While I was sleeping, two men (angels) came to me, held my upper arms, and took me to a rocky and high mountain. They said, "Climb it." I said, "I cannot." They said, "We will make it easy for you." So I started climbing, and every time I raised my foot, I placed it on a step. We finally reached a level

1 We show in our book, "Believing in *Qadar*", that, after Resurrection, the children of the believers will be admitted to *Jannah*, while the other children will be tried to determine their final abode.

area high up in the mountain.»

«فَأَنْطَلَقَا بِي، فَإِذَا نَحْنُ نَرَى دُخَانًا وَنَسْمَعُ عَوَاءً، قُلْتُ: "ما هذا، وما هذه الأصوات؟" قَالَا: "هذا عَوَاءُ أَهْلِ النَّارِ، وَهَذِهِ جَهَنَّمُ، فَدَعْهَا."»

«We moved along, until we saw smoke and heard loud howling. I asked, "What is this, and what are these cries?" They replied, "This is the howling of the people of the Fire. And this smoke comes from hell, so stay away from it."»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ وَنِسَاءٍ مُعْلَقِينَ بِعَرَاقِيهِمْ، أَشَدَّاهُمْ مُشَقَّقَةً تَسِيلُ دَمًا، قُلْتُ: "مَنْ هَؤُلَاءِ؟" قَالَا: "هَؤُلَاءِ الَّذِينَ يَقُولُونَ مَا لَا يَعْلَمُونَ (يَفْعَلُونَ)."»

«We moved on, until we came upon men and women suspended (upside-down) from their Achilles' tendons (on the back of the heels), their cheeks cut and bleeding. I asked, "Who are these?" They replied, "These are the ones who say that which they do not know (in another report: those who do not fulfill what they promise).»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ وَنِسَاءٍ مُسْمَرَةٍ أَعْيُنُهُمْ وَأَذَانُهُمْ، قُلْتُ: "مَنْ هَؤُلَاءِ؟" قَالَا: "هَؤُلَاءِ الَّذِينَ يُرَوْنَ أَعْيُنُهُمْ مَا لَا يَرَوْنَ، وَيُسْمِعُونَ أَذَانَهُمْ مَا لَا يَسْمَعُونَ."»

«We moved on, until we came upon men and women whose eyes and ears were burnt with hot iron. I asked, "Who are these?" They replied, "These are the ones who claim to see that which they did not, and claim to hear that which they did not.»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ وَنِسَاءٍ مُعْلَقِينَ بِعَرَاقِيهِمْ، مُصَوَّبَةً

رُؤُوسُهُمْ، يَلْحَسُونَ مِنْ مَاءٍ قَلِيلٍ وَحَمًا. قُلْتُ: "مَنْ هَؤُلَاءِ؟" قَالَا:
 "هَؤُلَاءِ الَّذِينَ يُفْطِرُونَ قَبْلَ تَحِلَّةِ صَوْمِهِمْ."»

«We moved on, until we came upon men and women suspended upside-down from their Achilles' tendons, licking a little bit of water mixed with dark and filthy clay. I asked, "Who are these?" They replied, "These are the ones who break their fast before it is permissible."»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِنِسَاءٍ مُعَلَّقَاتٍ بِعِرَاقِيْبِهِنَّ، مُصَوِّبَةً رُؤُوسَهُنَّ، تَنْهَشُ ثُدَيَّيْهُنَّ الْحَيَّاتُ. قُلْتُ: "مَا بَالُ هَؤُلَاءِ؟" قَالَا:
 "هَؤُلَاءِ يَمْنَعْنَ أَوْلَادَهُنَّ الْبَآئِنَهُنَّ."»

«We moved on, until we came upon women suspended upside-down from their Achilles' tendons, snakes biting at their breasts. I asked, "Who are these?" They replied, "These are the women who deny their children their milk."»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ وَنِسَاءٍ أَقْبَحَ شَيْءٍ مَنَظَرًا، وَأَقْبَحِهِ لِبَوسًا، وَأَنْتَنِهِ رِيحًا، كَأَنَّ رِيحَهُمُ الْمَرَاحِيضُ، قُلْتُ: "مَنْ هَؤُلَاءِ؟" قَالَا: "هَؤُلَاءِ الزَّانُونَ وَالزَّوَانِي."»

«We moved on, until we came upon men and women with the ugliest appearance, the ugliest clothing, and the most foul stench — their stench like that of gutters. I asked, "Who are these?" They replied, "These are the male and female fornicators."»

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِمَوْتَى أَشَدَّ شَيْءٍ أَنْتِفَاحًا، وَأَنْتَنِهِ رِيحًا، وَأَسْوَاهِ مَنَظَرًا. قُلْتُ: "مَنْ هَؤُلَاءِ؟" قَالَا: "هَؤُلَاءِ قَتْلَى الْكُفَّارِ."»

«We moved on, until we came upon corpses most

horribly swollen, with the most foul stench and the most hideous appearance. I asked, "Who are these?" They replied, "These are the pagans killed (during battles with the Muslims).">

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ نِيَامُ تَحْتَ ظِلَالِ الشَّجَرِ، قُلْتُ: «مَنْ هَؤُلَاءِ؟» قَالَا: «هَؤُلَاءِ مَوْتَى الْمُسْلِمِينَ.»»

<We moved on, until we came upon men sleeping under the shade of trees. I asked, "Who are these?" They replied, "These are the dead Muslims.">

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِغُلَّامَانِ وَجَوَارِي يَلْعَبُونَ بَيْنَ نَهْرَيْنِ، قُلْتُ: «مَنْ هَؤُلَاءِ؟» قَالَا: «هَؤُلَاءِ ذُرَارِي الْمُؤْمِنِينَ.»»

<We moved on until I saw young boys and girls playing between two rivers. I asked, "Who are these?" They replied, "These are the believers' offspring (who die before puberty).>

«ثُمَّ أَنْطَلَقَا بِي، فَإِذَا نَحْنُ بِرِجَالٍ أَحْسَنَ شَيْءٍ وَجْهًا، وَأَحْسَنِهِ لِبَوسًا، وَأَطْيَبِهِ رِيحًا، كَأَنَّ وُجُوهَهُمُ الْقَرَّاطِيسُ، قُلْتُ: «مَنْ هَؤُلَاءِ؟» قَالَا: «هَؤُلَاءِ الصَّادِقُونَ وَالشُّهَدَاءُ وَالصَّالِحُونَ.»»

<We moved on, until we came upon men with the most handsome faces, the best clothing, and the most fragrant aroma — their faces resembling pages of books (in clarity and whiteness). I asked, "Who are these?" They replied, "These are the most truthful, the martyrs, and the righteous.">

«ثُمَّ أَشْرَفَا بِي شَرَفًا، فَإِذَا أَنَا بِنَقَرٍ ثَلَاثَةٍ يَشْرَبُونَ مِنْ خَمْرٍ لَهُمْ، فَقُلْتُ «مَنْ هَؤُلَاءِ؟» قَالَا: «هَؤُلَاءِ جَعْفَرُ، وَزَيْدُ بْنُ حَارِثَةَ، وَعَبْدُ اللَّهِ بْنُ رُوَاحَةَ.» فَمِلْتُ قَبْلَهُمْ، فَقَالُوا: «قَدْ نَالَكَ، قَدْ نَالَكَ.»»

«Then we looked upon a high ridge and saw three men drinking (nontoxic) wine. I asked, “Who are these?” They replied, “These are Ja’far, Zayd Bin Hārithah, and ‘Abdullāh Bin Ruwāḥah (the three martyred commanders in the battle of Mu’tah).” I moved in their direction, and they (these three men) told me, “(The most supreme status) has surely been awarded to you; it has surely been awarded to you.”»

«ثُمَّ أَشْرَفَا بِي شَرْفًا آخَرَ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِنَفَرٍ ثَلَاثَةٍ تَحْتَ الْعَرْشِ، قُلْتُ: “مَنْ هَؤُلَاءِ؟” قَالَا: “ذَاكَ أَبُوكَ إِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى؛ وَهُمْ يَنْتَظِرُونَكَ.”»

«Then we looked upon a higher ridge. Raising my head, I saw three men under the Throne. I asked, “Who are those?” They replied, “That is your forefather, Ibrāhīm, and (the other two are) Mūsā and ‘Īsā. They are waiting for you.”»¹

We learn from this *ḥadīth* the following:

1. Similar to Samurah's *ḥadīth*, this indicates that sinful people are punished in *al-Barzakh*.
2. Among the major sins that lead to punishment in *al-Barzakh*, as mentioned in this *ḥadīth*, are: giving false testimony, acting contrary to what one says, women refusing to breastfeed their babies, neglecting or violating fasting, and committing *zinā* — in addition to the greatest sin of paganism and joining partners with Allāh (ﷻ).
3. The dead believers were sleeping under trees, as an indication of the blissful rest they enjoy in their graves after their suffering in

¹ This is combined from narrations recorded by Ibn Khuzaymah (no. 1986), Ibn Ḥibbān, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3951, *Ṣaḥīḥ ut-Targhīb* no. 1005, and *at-Ta'līqāt ul-Ḥisān* no. 7448).

the worldly life.

4. The children of Muslim parents who die before reaching puberty were playing between two rivers. Allāh (ﷻ) kept them in a merry state of childhood similar to that of the first life. In addition, the two rivers would keep them clean from dirt and secure from thirst, as their two parents used to do in the first life.
5. The righteous people have beautiful faces in *al-Barzakh*.
6. The martyrs have a lofty place in *al-Barzakh*.
7. The prophets (ﷺ) are in the highest position in *al-Barzakh*, and, in this dream, were looking forward to be joined by the Final Prophet (ﷺ).

Dreams Foretelling Future Events for Muslims

HIJRAH TO AL-MADĪNAH

Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) once told his companions:

«رَأَيْتُ فِي الْمَنَامِ إِنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ،
فَذَهَبَ وَهَلِي إِلَى أَتْنَاهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ.»

«I saw in a dream that I was migrating from Makkah to a land with palm trees. I expected it to be al-Yamāmah or Hajar, but it came to be al-Madīnah (or Yathrib).»¹

The Prophet (ﷺ) had this dream while he was still in Makkah. It foretold his imminent *Hijrah*, but did not specify the exact destination — except that it had plenty of palm trees. This made him

1 Recorded by al-Bukhārī (3622, 3987, 4081, 7035, 7041), Muslim (2272), and others.

assume that his migration would either be to al-Yamāmah in Eastern-Central Arabia, or Hajar (al-Aḥṣā' today), which was located further east near the coast of the Arabian Gulf.

Just before his *Hijrah*, however, the Prophet (ﷺ) had a dream that told him of his exact destination. 'Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) came to her father Abū Bakr before the *Hijrah* and said:

«قَدْ أُرِيتُ دَارَ هِجْرَتِكُمْ: رَأَيْتُ سَبْحَهُ ذَاتَ نَحْلٍ بَيْنَ لَابَتَيْنِ (حَرَّتَيْنِ).»

«I have been shown (in a dream) the destination of your *Hijrah*: I saw a salty land of palm trees located between two lands of black (volcanic) stones.»¹

This description could only have applied to Yathrib, which the Prophet (ﷺ) subsequently renamed to Ṭaybah (the Good City), or al-Madīnat-ul-Munawwarah (the Luminous City) — may Allāh (ﷻ) guard it from all harm.

GOLDEN BRACELETS

Ibn 'Abbās and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«بَيْنَمَا أَنَا نَائِمٌ، أَتَيْتُ بِخَزَائِنِ الْأَرْضِ، فَوُضِعَ فِي يَدَيَّ (كَفَيَّ) سَوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرَا عَلَيَّ وَأَهْمَانِي، فَأُوجِي إِلَيَّ أَنْ: "أَنْفَحْهُمَا." فَفَقَحْتُهُمَا، فَذَهَبَا (فَطَارَا)، فَأَوَّلْتُهُمَا: الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: مُسَيْلِمَةُ صَاحِبِ الْيَمَامَةِ، وَالْعَنْسِيُّ صَاحِبُ صَنْعَاءَ.»

«During my sleep (in a dream), the treasures of the earth were brought to me. (Among them,) two golden bracelets were placed around my wrists. I disliked them, and they worried me. I was then inspired to blow at them — which caused them to fly off and disappear. I interpreted this as the two imposters that I am in between: Musaylimah, King

¹ Recorded by al-Bukhārī (2297, 3905), Aḥmad, and others.

of Yamāmah, and al-ʿAnsī, King of Ṣanʿā.¹

We learn from this *ḥadīth* the following:

1. “The treasures of the earth” carried glad tidings of the Muslims’ future victories against the Romans and the Persians.
2. The Prophet (ﷺ) disliked the two bracelets and wanted to get rid of them for two reasons:
 - a. Golden jewelry is for women, and is not permissible for men.
 - b. Two bracelets around a person’s wrists inconvenience him and limit his actions.
3. The Arabic for gold is “*ṭahab*”, which is also the root for a verb that means “gone away”. Since “glitter” has no substance, the glitter of gold in a dream also has a temporal meaning. Therefore, the two bracelets were temporal and would quickly pass away.
4. The glitter of gold in a dream also means falsehood. Furthermore, since gold is not for men, placing it on the Prophet’s (ﷺ) wrists carried a meaning of deception. Therefore, the two bracelets were an indication of two false imposters who would try to control the Prophet (ﷺ) from two sides.
5. The bracelets flew off by mere blowing, which was an indication of their worthlessness and insignificance.
6. The two imposters were al-Aswad al-ʿAnsī from Ṣanʿā (in Yemen), and Musaylimah, the Liar, from al-Yamāmah (in Eastern-Central Arabia). Both of them claimed prophethood and fought against the Muslims. Their strongholds were to the south and east of al-Madīnah, surrounding it like the two hands surround the body.
7. As was interpreted by the Prophet (ﷺ), the two imposters were killed, and their power and followers totally dissipated. The first of

¹ Recorded by al-Bukhārī (3621, 4374-4375, 7034, 7037), Muslim (2274), and others.

them (al-'Ansī) was killed during the Prophet's (ﷺ) life, and the second was killed during the rule of Abū Bakr (رضي الله عنه).

MUSLIMS INFLECTING HARM ON ONE ANOTHER

Umm Ḥabībah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«أُرِيتُ مَا تَلْقَى أُمَّتِي مِنْ بَعْدِي، وَسَفَكَ بَعْضُهُمْ دِمَاءَ بَعْضٍ، فَأَحْزَنَنِي ذَلِكَ وَشَقَّ عَلَيَّ، وَكَانَ ذَلِكَ سَابِقًا مِنَ اللَّهِ، كَمَا سَبَقَ فِي الْأُمَمِ قَبْلَهَا. فَسَأَلْتُ اللَّهَ أَنْ يُؤَلِّينِي شَفَاعَةً فِيهِمْ يَوْمَ الْقِيَامَةِ، فَفَعَلَ.»

«I was shown (in a dream) what (tribulations) my followers will face after me, and that they will shed the blood of one another. This upset and disturbed me. But it is ordained by Allāh — just as it was ordained for the previous nations. I then asked Allāh to grant me intercession for them on Resurrection Day, and He did.»¹

This dream foretold of the internal struggles that were to arise among the Muslims after the Prophet (ﷺ). This saddened him because of his great mercy and concern toward his *Ummah*. Allāh (ﷻ) then consoled the Prophet (ﷺ) by giving him the glad tidings of granting him intercession for his *Ummah* on the Day of Judgment.

BLACK AND WHITE SHEEP

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«رَأَيْتُ غَنَمًا كَثِيرَةً سَوْدَاءَ دَخَلَتْ فِي غَنَمٍ كَثِيرَةٍ بَيْضٍ، فَأَوَّلْتُهَا: الْعَجَمُ يَشْرَكُونَكُمْ فِي دِينِكُمْ وَأَسَابِكُمْ.»

«I saw (in a dream) numerous black sheep mixing

1 Recorded by Aḥmad, aṭ-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1440 and *Ṣaḥīḥ ul-Jāmi‘* no. 918).

with numerous white sheep. I interpreted this to mean that the non-Arabs will join with you in your religion and kinship relationships.»¹

We learn from this *ḥadīth* the following:

1. During the Prophet's (ﷺ) time, there were very few non-Arabs² among the Muslims.
2. Sheep are peaceful and beneficial animals, and they carry blessings with them wherever they are. The Muslims were represented in this dream by sheep because their mission is to carry peace, blessings, and benefits to the world.
3. The white color reflects brightness and light. The Arab Muslims were represented as the white sheep because they were the first to receive the light of prophethood.
4. As we discussed earlier (under the dream about the black woman), blackness (or *sawād*) in Arabic often means prevalence. In addition, it could mean honor and dignity (as in the word *sayyid*, meaning chief or master). Representing the non-Arab Muslims in this dream as the black sheep meant that they would eventually outnumber the Arabs, and many of them would be adorned by honor and dignity.
5. This dream foretold of the future change in the Arab to non-Arab demography among the Muslims, because many nations would enter into Islām, and would intermarry with the Arab Muslims.
6. Indeed, this dream started materializing shortly after the Prophet's (ﷺ) death. Within two hundred years, the majority of Islāmic '*ulamā*' and scholars were from non-Arabic origins.

¹ Recorded by al-Ḥākim and Abū Nu'aym. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1018).

² The most renowned of them were: the Persian Salmān, the Abyssinian Bilāl, and the Roman Ṣuhayb (رضي الله عنه).

Additionally, many of the victorious rulers of the Muslims were non-Arab, such as Ṣalāḥ ud-Dīn al-Ayyūbī, the Kurd, and Muḥammad al-Fātiḥ, the Turk. Today, Arabs only constitute about 10% of the total Muslim population in the world.

ARMY ATTACKING AL-KA'BAH

ʿĀ'ishah (رضي الله عنها) reported that the Prophet (ﷺ) once moved about uneasily during his sleep. When he woke up, she told him, "O Allāh's Messenger, you acted unusually during your sleep." He replied:

«الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يُؤْمُونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ،
قَدْ لَجَأَ بِالْبَيْتِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ.»

«(That was because) I was amazed at how (I was shown in my dream that) people (i.e., an army) will head toward the House (al-Ka'bah) to attack a man from the Quraysh who will take refuge in the House. When they reach a desert plain, they will be destroyed by an earthquake.»

ʿĀ'ishah (رضي الله عنها) said, "But their army may have different types of people." The Prophet (ﷺ) replied:

«نَعَمْ، فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ وَأَبْنُ السَّبِيلِ. يَهْلِكُونَ مَعًا
وَاحِدًا، وَيَصْدُرُونَ مَصَادِرَ شَتَّى، يَبْعَثُهُمُ اللَّهُ عَلَى نِيَاتِهِمْ.»

«Yes, there will be among them those who are aware (about their plans), those who are forced, and the wayfarers. They will be destroyed all together, and Allāh will later resurrect them according to their intentions.»¹

This dream foretold that a man from the tribe of Quraysh would

¹ Recorded by Muslim (2884). The same meaning, without mentioning the dream, is also recorded by al-Bukhārī (2118), Muslim (2882-2883), and others.

take shelter with his followers in Makkah. An oppressive army would be sent to attack and kill him. Before the army reaches Makkah, Allāh (ﷻ) would destroy it in the middle of the desert. This is one of the signs of the Last Hour, and the man taking shelter at the Ka'bah could be al-Mahdī.

This *ḥadīth* carries an important warning that we should not associate with oppressive people or wrongdoers, because if Allāh (ﷻ) inflicts a punishment on them, the punishment may engulf all those who are with them.

CHAPTER 8

DREAMS BY THE COMPANIONS

Introduction

We have seen that the Prophet (ﷺ) emphasized the importance of good dreams and encouraged his companions (رضي الله عنهم) to relate their dreams to him so as to interpret their dreams for them.

‘Abdullāh Bin ‘Umar (رضي الله عنهما) reported:

”إِنَّ رَجَالاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ، فَيَقْصُونَهَا عَلَى رَسُولِ اللَّهِ، فَيَقُولُ فِيهَا رَسُولُ اللَّهِ مَا شَاءَ اللَّهُ.“

“Indeed, during the time of Allāh’s Messenger (ﷺ), some of his companions used to have dreams and relate them to him, and he would say (in interpretation) whatever Allāh willed.”¹

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) often said to his companions:

«مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقْصُهَا أَعْبُرَهَا لَهُ.»

«Whoever among you had a dream, let him tell it to me so that I may interpret it for him.»²

Samurah Bin Jundub (رضي الله عنه) reported that, after the Prophet (ﷺ) prayed *fajr*, he would turn toward the *Ṣaḥābah* and ask:

«هَلْ رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا؟»

1 Recorded by al-Bukhārī (1121, 3740-3741, 7028-7031), Muslim (2479), and others.

2 Recorded by Muslim (2269).

«Did any of you have a dream last night?»¹

In this chapter, we present many dreams of the *ṣaḥābah*, together with the Prophet's (ﷺ) interpretation for some of them. In addition to the importance of these narrations in improving our understanding of the Sunnah in general, they provide a valuable background for understanding dream interpretation.

Dreams about Islām and *īmān*

A BOUNTIFUL CLOUD AND A LADDER

‘Abdullāh Bin ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) was once sitting in the company of Abū Bakr when a man came and said:

”إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا، فَالْمُسْتَكْثَرُ وَالْمُسْتَقِلُّ. وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وَصِلَ لَهُ.”

“I had a dream last night of a cloud dropping butter and honey. The people were receiving this with their hands — some receiving a lot, others receiving a little. I also saw a rope reaching from the earth to the heavens. I saw you hold onto it and rise. Another man held onto it and rose, and a third man held onto it and rose. A fourth man then held onto it, and it broke. But it was then reconnected for him.”

Abū Bakr (رضي الله عنه) said, “يا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، وَاللَّهِ لَتَدَعَنِي فَأَعْبُرَهَا.” “O Allāh's Messenger, may my father be a ransom for you! By Allāh, allow me

¹ Recorded by al-Bukhārī (845, 1143, 1386, 2085, 2719, 3236, 3354, 4674, 6096, 7074) and Muslim (2275). This is also recorded by Mālik and al-Hākim from Abū Hurayrah (رضي الله عنه) and verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 473).

to interpret it.” The Prophet (ﷺ) said, «أَعْبَرَهَا.» **Interpret it then.** And Abū Bakr (رضي الله عنه) said:

”أَمَّا الظُّلَّةُ، فالإِسْلَامُ. وَأَمَّا الَّذِي يَنْطِفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ،
حَلَاوَتُهُ تَنْطِفُ، فَالْمُسْتَكْثَرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ. وَأَمَّا السَّبَبُ
الوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ
فَيُعَلِّيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ،
ثُمَّ يَأْخُذُ بِهِ رَجُلٌ فَيَنْقَطِعُ، ثُمَّ يَوْصَلُ لَهُ فَيَعْلُو بِهِ. فَأَخْبِرْنِي يَا رَسُولَ
اللَّهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟“

“As for the cloud, it is Islām. As for the butter and honey that it was dropping, this is the Qur’ān showering its sweetness — some people benefit a lot from the Qur’ān while others benefit a little. As for the rope reaching from the heavens to the earth, it is the truth upon which you are. You hold on to it and Allāh raises you (in status). Then another man holds on to it and is raised. Then a third man holds on to it and is raised. Then a fourth man holds on to it, and it breaks but is reconnected for him to rise. Tell me then, O Allāh’s Messenger, may my father be a ransom for you, was I right or wrong?”

The Prophet (ﷺ) responded, «أَصَبْتَ بَعْضًا، وَأَخْطَأْتَ بَعْضًا.» **You were right in some of it, and wrong in some.** Abū Bakr said, “By Allāh then, O Allāh’s Messenger, tell me what I said wrong.” The Prophet (ﷺ) said, «لَا تُقْسِمُ.» **Do not make an oath.**¹

We learn from this *ḥadīth* the following:

1. The ‘ulamā’ agreed that this dream referred to the Muslim leadership under the Prophet (ﷺ) and his first three

¹ Recorded by al-Bukhārī (7000, 7046), Muslim (2269), and others.

successors (ﷺ). It indicated that the rule of the first two successors would pass peacefully, but the third would face a *fitnah* that would threaten the unity of Muslims.

2. Dreams should only be interpreted by a person of knowledge, concern, trustworthiness, and compassion. These qualities were all fulfilled by Abū Bakr (رضي الله عنه).
3. Abū Bakr (رضي الله عنه) was very close to the Prophet (ﷺ) and favored by him. This is why the Prophet (ﷺ) gave him permission to interpret this dream.
4. It is permissible for a knowledgeable person to speak or teach in the presence of a more learned person, provided that his superior gives him clear permission for that.
5. This *ḥadīth* indicates that it is permissible for a person with some knowledge to interpret dreams, even though he may make some mistakes in his interpretation.
6. The Prophet (ﷺ) told Abū Bakr (رضي الله عنه) that he “missed some truth” in his interpretation. This means that he did not interpret it all correctly, and that what he misinterpreted would not happen according to what he said. This provides a strong evidence for those who say that **a dream only occurs according to its correct interpretation**. Al-Ḥāfiẓ (رحمته الله) said:

“We derive from this, in regard to the part that Abū Bakr (رضي الله عنه) missed, that: had the Prophet (ﷺ) explained it to him, that would have been the correct interpretation, regardless of the first one. Abū ‘Ubayd and others indicated that the statement, ‘A dream (i.e., its occurrence) is for the first interpreter,’ holds if the first interpreter is knowledgeable and makes a correct interpretation. Otherwise, it would be for that who makes the correct interpretation next. This is because the goal is only to reach the truth in the dream’s interpretation, so that it would be possible to arrive at

what Allāh intended with the parable that He gave.”¹

7. When a person requests something with an oath, it is recommended to grant his request. However, we learn from this *ḥadīth* that this is not obligatory — especially if it leads to hardship or may cause harm. In this case, the harm could have been in foretelling the Mulsims of future events that they may not have been able to comprehend.
8. A person who knows the interpretation of a dream may conceal it partially or fully for an important *maṣlahah* (benefit).
9. The ‘ulamā’ differed as to what was Abū Bakr’s mistake. Al-Ḥāfiẓ (رحمته الله) reported opinions by Ibn at-Tīn, aṭ-Ṭaḥāwī, al-Khaṭīb, Ibn al-‘Arabī, and others that, “His mistake was in interpreting the honey and butter as one thing, when he should have interpreted them as the Qur’ān and the Sunnah.”²

However, we believe that such a mistake could have been corrected by the Prophet (ﷺ) without any harmful outcome. This, therefore, gives more weight to other opinions indicating that the mistake could have been that Abū Bakr (رضي الله عنه) did not mention the assassination of ‘Uthmān (رضي الله عنه) — and Allāh (ﷻ) knows best.

THE SCALES

Abū Bakrah (رضي الله عنه) reported that the Prophet (ﷺ) liked hearing good dreams, and would ask his companions to relate their dreams to him. One morning, a man told him:

”إِنِّي رَأَيْتُ مِيزَانًا دَلَّى مِنَ السَّمَاءِ، فَوُزِنْتُ أَنْتَ وَأَبُو بَكْرٍ، فَرَجَحْتَ
بِأَبِي بَكْرٍ، ثُمَّ وَزَنَ فِيهِ أَبُو بَكْرٍ وَعُمَرُ، فَرَجَحَ أَبُو بَكْرٍ بَعْمَرٍ، ثُمَّ وَزَنَ
فِيهِ عُمَرُ وَعُثْمَانُ، فَرَجَحَ عُمَرُ بَعُثْمَانَ، ثُمَّ رُفِعَ الْمِيزَانُ.”

“I had a dream that scales descended from the sky. You

1 *Faṭḥ ul-Bārī* 12:540.

2 *Faṭḥ ul-Bārī* 12:545-546.

were weighed (in them) against Abū Bakr, and you outweighed him. Then Abū Bakr was weighed against 'Umar, and he outweighed 'Umar. Then 'Umar was weighed against 'Uthmān, and he outweighed 'Uthmān. The scales were then raised away.”

In interpretation of this, the Prophet (ﷺ) said:

«خِلَافَةُ نُبُوَّةٍ، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ.»

«It will be a successorship (of me) according to the (teachings of) prophethood. Thereafter, Allāh will give the rule to whomever He wills.»¹

This dream indicated the ranking and virtue of the best four men of this *Ummah*, with the Prophet (ﷺ) coming first, followed by Abū Bakr, then 'Umar, then 'Uthmān (رضي الله عنه).

The Prophet (ﷺ) further concluded that these three men will succeed him in ruling the Muslims according to his teachings. The removal of the scales meant that the “successorship according to prophethood” would end, giving place to monarchy or other regimes.

'Alī (رضي الله عنه) did not have a part in this dream, even though he was, by consensus, the Prophet's (ﷺ) fourth righteous successor. This was possibly because his reign would be marred by major tribulations and fights, and because some Muslims would not give him their pledge of allegiance.

ALLĀH'S WILL PRECEDES ALL WILLS

Ḥuṭhayfah Bin al-Yamān and other companions (رضي الله عنه) reported that aṭ-Ṭufayl Bin Sakhbarah (رضي الله عنه), who was 'Ā'ishah's (رضي الله عنها) maternal brother, had a dream that he related to other Muslims:

”رَأَيْتُ فِيمَا يَرَى النَّاسُ كَأَنِّي مَرَرْتُ بِرَهْطٍ مِنَ الْيَهُودِ، فَقُلْتُ:
'إِنَّكُمْ أَنْتُمْ الْقَوْمُ، لَوْلَا أَنْكُمْ تَزْعُمُونَ أَنَّ عَزِيزاً أَبْنُ اللَّهِ.' فَقَالُوا:

¹ Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be authentic by al-Albānī (*as-Sunnah* nos. 1131-1133, 1135-1136).

‘وَأَنْتُمْ الْقَوْمُ، لَوْلَا أَنْتُمْ تَقُولُونَ: “مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ.”’، ثُمَّ
مَرَرْتُ بِرَهْطٍ مِنَ النَّصَارَى، فَقُلْتُ: ‘إِنَّكُمْ أَنْتُمْ الْقَوْمُ، لَوْلَا أَنْتُمْ
تَزْعُمُونَ أَنَّ الْمَسِيحَ ابْنُ اللَّهِ.’ فَقَالُوا: ‘وَأَنْتُمْ الْقَوْمُ، لَوْلَا أَنْتُمْ
تَقُولُونَ: “مَا شَاءَ اللَّهُ وَمَا شَاءَ مُحَمَّدٌ.”’

“I had a dream that I passed by a group of Jews and said to them, ‘Indeed, you are such good people — except that you claim that ‘Uzayr (Izra) is Allāh’s son.’ They responded, ‘And you are such good people — except that you say, “Whatever Allāh wills and Muḥammad wills.”’ Then I passed by a group of Christians and said to them, ‘Indeed, you are such good people — except that you claim that ‘Īsā (Jesus) is Allāh’s son.’ They responded, ‘And you are such good people — except that you say, “Whatever Allāh wills and Muḥammad wills.”’ ”

Ṭufayl then related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) addressed the Muslims after the next *jamā'ah* prayer, saying:

«إِنَّ طُقَيْلاً رَأَى رُؤْيَا، فَأَخْبَرَ بِهَا مَنْ أَخْبَرَ مِنْكُمْ، وَإِنَّكُمْ كُنْتُمْ تَقُولُونَ
كَلِمَةً كَانَ يَمْنَعُنِي الْحَيَاءُ مِنْكُمْ أَنْ أَتَهَاكُمْ عَنْهَا، فَلَا تَقُولُوا: “مَا شَاءَ
اللَّهُ وَمَا شَاءَ مُحَمَّدٌ.” وَلَكِنْ قُولُوا: “مَا شَاءَ اللَّهُ ثُمَّ شَاءَ مُحَمَّدٌ.”»

‘Indeed, Ṭufayl had a dream that he related to some of you. And indeed, you used to say a phrase that only shyness had prevented me from forbidding you to say it. So, do not say, “Whatever Allāh wills and Muḥammad wills.” Rather, say, “Whatever Allāh wills and then Muḥammad wills.”’¹

This truthful dream, seen by a noble companion of the

1 Recorded by Ibn Mājah, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* nos. 136-138).

Prophet (ﷺ), warned Muslims against a form of verbal *shirk* in which one would associate the Prophet (ﷺ) with Allāh (ﷻ) in His decree. Doing this deliberately could constitute an act of *shirk* matching that of the Christians and the Jews. This dream prompted the Prophet (ﷺ) to publicly prohibit saying this.

Similarly, Ibn ‘Abbās (رضي الله عنه) reported that a man once said to the Prophet (ﷺ), “Whatever Allāh wills and you will.” The Prophet (ﷺ) responded:

«أَجَعَلْتَنِي مَعَ اللَّهِ نِدَاءً (عَدْلًا)؟ لَا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ.»

**‘Are you making me a match (or equal) to Allāh?
Rather, it is what Allāh alone wills.’¹**

This tells us that we should be careful in making any statements that may even hint at joining anyone with Allāh (ﷻ) in one of His attributes.

IBN SALĀM’S HANDHOLD

Qays Bin ‘Abbād (رضي الله عنه) reported that he was sitting in the Prophet’s (ﷺ) *Masjid* in al-Madīnah with Ibn ‘Umar, Sa’d Bin Mālik, and others (رضي الله عنهم). ‘Abdullāh Bin Salām (رضي الله عنه) then entered, with signs of *khushū* (humbleness and submission to Allāh) on his face. Some of those who were present said, “This is one of the people of *Jannah*.” ‘Abdullāh prayed two quick *rak‘āt* and left. Qays followed him to his house on the outskirts of al-Madīnah, requested permission to enter, and told him what the people said. ‘Abdullāh responded:

“سُبْحَانَ اللَّهِ! مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ، وَاللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ.”

“Exalted be Allāh! No one should say that which he does not know, and Allāh knows best who are the people of *Jannah*.”

‘Abdullāh then explained that they must have said this because of a dream he had during the Prophet’s (ﷺ) time:

¹ Recorded by al-Bukhārī (in *al-Adab ul-Mufrad* 783), Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 139).

”بَيْنَمَا أَنَا نَائِمٌ أَتَانِي رَجُلٌ، فَقَالَ لِي: ‘قُمْ.’ فَأَخَذَ بِيَدِي، فَانْطَلَقْتُ مَعَهُ. فَإِذَا أَنَا بِجَوَادٍ عَنْ شِمَالِي، فَأَخَذْتُ لِأَخْذٍ فِيهَا، فَقَالَ لِي: ‘لَا تَأْخُذْ.’ فَإِذَا جَوَادٌ مِنْهُجٌّ عَلَى يَمِينِي، فَقَالَ لِي: ‘خُذْ هَهُنَا.’ فَأَتَى بِي جَبَلًا، فَقَالَ لِي: ‘إِصْعَدْ.’ فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ، حَتَّى فَعَلْتُ ذَلِكَ مِرَارًا.”

“While I was sleeping, (I had a dream that) a man came to me and said, ‘Get up.’ He held me by the hand, and I went with him. I saw paths to my left, and was about to take one of them, but he told me, ‘Do not take these.’ Then I saw clear paths to my right, and he told me, ‘Take these.’ Then he led me to a mountain and told me to climb it. I tried to climb it several times, but each time, I fell back.”

”ثُمَّ أُنْطَلِقَ بِي حَتَّى أَتَيْنَا رَوْضَةً - وَذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا - وَسَطُهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَرَأْسُهُ فِي السَّمَاءِ، فِي ذُرْوَتِهِ حَلْقَةٌ مِنْ ذَهَبٍ، فَقَالَ لِي: ‘إِصْعَدْ فَوْقَ هَذَا.’ قُلْتُ: ‘كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ؟’ فَأَخَذَ بِيَدِي فَزَجَلَ بِي، فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ. فَقِيلَ لِي: ‘أَسْتَمْسِكْ.’ ثُمَّ ضَرَبَ الْعَمُودَ فَخَرَّ، وَبَقِيتُ مُتَعَلِّقًا بِالْحَلْقَةِ، فَاسْتَيْقَظْتُ، وَإِنِّهَا لَفِي يَدِي.”

“Then he walked with me until we reached a spacious and green garden. In its center was an iron pole planted in the ground and reaching up to the sky, with a golden ring (or handhold) at its tip. He told me, ‘Climb this.’ I said, ‘How could I climb it when it reaches to the sky.’ So he pushed me up until I found myself grabbing on to the ring. I was told, ‘Hold fast to it.’ Then he hit the pole and it fell, but I continued to hold on to the ring. I woke up feeling as though I still had it in my

hand.”

‘Abdullāh related his dream to the Prophet (ﷺ) who told him:

«أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ، فَهِيَ طُرُقُ أَصْحَابِ الشَّامِ، وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ، فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ، وَأَمَّا الْجَبَلُ، فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ تَنَالَهُ. وَتِلْكَ الرُّوضَةُ الْإِسْلَامُ، وَذَلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ الْوُثْقَى. وَلَنْ تَزَالَ مُسْتَمْسِكًا بِهَا حَتَّى تَمُوتَ.»

«As for the paths you saw to your left, they are the ways of the people of the left (i.e., of the Fire). As for the paths you saw to your right, they are the ways of the people of the right (i.e., of *Jannah*). As for the mountain, it is the home of the martyrs, and you will not attain it. And the garden you saw is Islām, the pole is the pole of Islām, and the ring is the most trustworthy handhold (of faith and righteousness) on to which you will continue to hold until you die.»

‘Abdullāh concluded, “Therefore, I only hope that I will be from those who (firmly) hold on to it.”¹

We learn from this *ḥadīth* the following:

1. The dream carried for ‘Abdullāh Bin Salām the joyful tidings that he will remain firmly on Islām until death.
2. The dream indicated that ‘Abdullāh would not die as a martyr. Indeed, he died in his bed during the rule of Mu‘āwiyah (رضي الله عنه).
3. A Muslim should not show approval when people praise him in his presence, because this may lead to conceit and arrogance.

1 This is combined from narrations by al-Bukhārī (3813, 7010, 7014), Muslim (2484), and others.

4. In a dream, paths turning to the right are paths of guidance and righteousness, and paths turning to the left are paths of misguidance and disobedience. ‘Abdullāh was led to the right paths, indicating that he will follow the correct guidance of Islām.
5. In a dream, highness (such as mountains, sky, heavens, etc.) may indicate eminent status or great rewards. In this dream, the martyrs were up in the mountain, and the handhold of Islām was at the peak of the tall pole.
6. In a dream, greenery (of gardens, trees, vegetation) may indicate Islām or *Jannah*. Thus, the Prophet (ﷺ) interpreted the wide garden as Islām.
7. In the Sunnah, Islām is sometimes likened to a house or tent that stands on pillars, with a central pole holding its structure together. In this dream, ‘Abdullāh Bin Salām climbed the central pole of Islām to its top, which means that he would hold closely to all important parts of Islām until he reaches the highest peak. At that point, the pole will be knocked off (indicating his death), but he will continue to hold firmly to the handhold of Islām and faith.

Dreams about *Jannah* and Hell

‘UTHMĀN BIN MAZ‘ŪN’S DEEDS

Umm ul-‘Alā’ (رضي الله عنها) reported that when ‘Uthmān Bin Maz‘ūn (رضي الله عنه) died, she addressed him, saying, “May Allāh’s mercy engulf you, O Abū as-Sā’ib. I bear witness that Allāh has honored you.” On hearing this, the Prophet (ﷺ) said:

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟ أَمَا هُوَ، فَوَاللَّهِ لَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهُ
إِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهُ مَا أَذْرِي - وَأَنَا رَسُولُ اللَّهِ - مَاذَا يُفْعَلُ بِهِ.»

«How do you know that Allāh has honored him? As for him, by Allāh, he as surely reached the certitude

**(of death). And I surely, by Allāh, hope well for him.
And by Allāh I do not know (for sure) — though I
am Allāh's Messenger — what will happen to him.›**

Umm ul-‘Alā’ then said, “By Allāh, I will never endorse anyone after this.” Being disturb by this, however, she had a dream that night that ‘Uthmān owned a running spring. She told this to the Prophet (ﷺ), and he said:

« ذَلِكَ عَمَلُهُ يُجْرَى لَهُ »

**‹That means that (the rewards of) his deeds continue
to run for him.›¹**

This *ḥadīth* tells us that, though we wish the best of rewards for a deceased righteous Muslim, we should never declare this with certitude, because this is a matter of *ghayb* that is decided by Allāh (ﷻ) alone. Violating this would constitute overstepping our limits and intruding into an area that is Allāh's sole right.

It is permissible, however, to interpret good dreams in favor of deceased Muslims. Such dreams would increase our hope that Allāh (ﷻ) has engulfed them with His mercy and forgiveness.

We learn from the Prophet's interpretation of this dream that a stream belonging to a person indicates his deeds. A wide stream or river indicates a lot of (good) deeds, and a stale or dry river indicates meager or expiring deeds, etc.

IBN ‘UMAR’S DREAM OF *JANNAH*

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported:

”رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سَرَقَةً مِنْ حَرِيرٍ،
لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ.”

**‹I had a dream that I was (in *Jannah*) holding in my
hand a cloth of silk. Whichever place I wanted to
reach in *Jannah*, I would point toward it with the**

¹ Recorded by al-Bukhārī (7003, 7004).

cloth, and it would transport me to it.»

‘Abdullāh related this dream to his sister Ḥafṣah (رضي الله عنها), and she related it to the Prophet (ﷺ), who told her:

«إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ.»

‘Indeed, ‘Abdullāh is a righteous man.»¹

In this *ḥadīth*, the Prophet (ﷺ) told Ḥafṣah (رضي الله عنها) that her brother, ‘Abdullāh, is a righteous man. This was — Allāh (ﷻ) knows best — because ‘Abdullāh saw in his dream clear tidings of entering *Jannah*:

- a. Firstly, ‘Abdullāh’s narration indicates that he knew or was told that he was in *Jannah*.
- b. Secondly, silk is a fabric that men will wear in *Jannah* — though Muslims men are not allowed to wear in this life. Holding a silk cloth in his hand is another indication of being in *Jannah*.
- c. Thirdly, moving freely and transporting easily is a quality that applies to the people of *Jannah*. Therefore, ‘Abdullāh’s using the silk cloth to transport easily and swiftly is a third indication of being in *Jannah*.

When a person has a dream that he is in *Jannah*, this carries glad tidings for him, and may mean that he will truly enter *Jannah*.

IBN ‘UMAR’S DREAM OF HELL

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that people used to relate their dreams to the Prophet (ﷺ). ‘Abdullāh was still young and single, and used to sleep in the *Masjid*. Wishing to have a good dream like the other people did, he supplicated to Allāh (ﷻ) one night saying, “O Allāh, if You see any goodness in me, let me have a dream.” Sure enough, that night he had a dream, which he related as follows:

¹ Recorded by al-Bukhārī (440, 1156, 7015, 7016), Muslim (2478), and others.

”رَأَيْتُ مَلَكَيْنِ أَتْيَانِي، فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مِمْعَةٌ مِنْ حَدِيدٍ، يُقْبِلَانِ بِي إِلَى جَهَنَّمَ، وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ: ‘اللَّهُمَّ أَعُوذُ بِكَ مِنْ جَهَنَّمَ.’ فَلَقِينَا مَلَكًا آخَرَ فِي يَدِهِ مِمْعَةٌ مِنْ حَدِيدٍ، فَقَالَ: ‘لَنْ تُرَاعَ، إِنَّكَ رَجُلٌ صَالِحٌ.’ فَأَنْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ، فَإِذَا هِيَ مَطْوِيَةٌ كَطَيِّ الْبُئْرِ، وَلَهَا قُرُونٌ كَقُرُونِ الْبُئْرِ، بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِمْعَةٌ مِنْ حَدِيدٍ، وَإِذَا فِيهَا رِجَالٌ مُعَلَّقِينَ بِالسَّلَاسِلِ، رُؤُوسُهُمْ أَسْفَلُهُمْ، عَرَفْتُ فِيهِمْ رِجَالًا مِنْ قُرَيْشٍ، فَأَخَذَا بِي ذَاتَ الْيَمِينِ.”

“I had a dream that two angels came to me, each one holding an iron whip, and took me toward hell. I was walking between them and supplicating to Allāh, ‘O Allāh, I seek Your protection from hell.’ We were then met by another angel holding an iron whip, and he told me, ‘Do not be terrified, for you are indeed a righteous man.’ So they took me with them until they stood at the brink of hell, which was deep like a well, and with ledges like a well’s. Between every pair of ledges, there was an angel with an iron whip. I saw inside it men who were hung by chains, upside down, and I recognized some of them as being men from the Quraysh tribe. The two angels then took me away from the right side.”

‘Abdullāh also related this dream to his sister Ḥafṣah (رضي الله عنها), and she related it to the Prophet (ﷺ), who told him:

«نِعَمَ الرَّجُلُ أَنْتَ لَوْ تَكْثُرُ الصَّلَاةُ مِنَ اللَّيْلِ.»

‘You surely are a righteous man — if you would only pray *qiyām* more frequently.’¹

This *ḥadīth* indicates that a dream can admonish a righteous man

¹ Recorded by al-Bukhārī (1121, 3740-3741, 7028-7031), Muslim (2479), and others.

or urge him to do more good.

In his dream, Ibn 'Umar (رضي الله عنه) saw angels taking him in the direction of hell, which terrified him and led him to seek refuge with Allāh (ﷻ). This was granted to him, because the angels told him not to be afraid. Then he saw some people being punished in the Fire, after which the angels took him to the right side. Going to the right is a good sign of salvation and safety.

The Prophet (ﷺ) commented on this dream, saying that Ibn 'Umar was righteous, but that he needed to increase in doing good to avoid any approach or terror resulting from hell — similar to the approach that he saw in his dream.

CUTTING FINGER KNUCKLES

Jābir (رضي الله عنه) reported that aṭ-Ṭufayl Bin 'Amr ad-Dawsī (رضي الله عنه) migrated to the Prophet (ﷺ) in al-Madīnah accompanied by another man from his tribe. They both disliked their stay in al-Madīnah (because they were away from their people). Aṭ-Ṭufayl's friend then became very sick, and was so overwhelmed with pain that he used an arrow's blade to cut his fingers at the knuckles, causing bleeding that led to his death ¹. Aṭ-Ṭufayl then saw his friend in a dream, and his friend looked well but had his hands wrapped up. He asked him, "What did your Lord do to you?" He replied, "He forgave me because I migrated to His Prophet (ﷺ)." He asked him, "But why are your hands wrapped like this?" He replied that he was told, "لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ." "We will not repair for you what you have damaged." Aṭ-Ṭufayl related his dream to the Prophet (ﷺ), who said:

«اللَّهُمَّ، وَلِيَدَيْهِ فَاعْفِرْ.»

«O Allāh, forgive his hands as well.» ²

This dream indicates that Allāh (ﷻ) may forgive some major sins, such as committing suicide, as in this case. It also indicates that *hijrah* to the Prophet (ﷺ) was a great act of righteousness capable of expiating many sins.

¹ This is similar to the method of slashing the wrist as a suicide attempt.

² Recorded by Muslim (116), Ibn Ḥibbān, and others.

TWELVE MARTYRS IN *JANNAH*

Anas (رضي الله عنه) reported that a woman once came to the Prophet (ﷺ) and said:

”رَأَيْتُ كَأَنِّي أُتَيْتُ، فَأُخْرِجْتُ مِنَ الْمَدِينَةِ وَأُدْخِلْتُ الْجَنَّةَ، فَسَمِعْتُ
وَجْبَةً أَرْجَبَتْ لَهَا الْجَنَّةَ، فَنَظَرْتُ، فَإِذَا فُلَانٌ وَفُلَانٌ وَفُلَانٌ - فَسَمَّيْتُ
أَشْنِي عَشَرَ رَجُلًا كَانَ رَسُولُ اللَّهِ بَعَثَ بِهِمْ فِي سَرِيَّةٍ قَبْلَ ذَلِكَ - فَجِيءَ
بِهِمْ عَلَيْهِمْ ثِيَابٌ طُلْسٌ، تَشْحُبُ أَوْدَاجُهُمْ، فَعُمِسُوا فِي نَهْرِ الْبَيْدَخِ،
فَخَرَجُوا وَوُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، فَأَتُوا بِصَحْفَةٍ مِنْ ذَهَبٍ فِيهَا
بُسْرَةٌ، فَأَكَلُوا مَا شَاءُوا، وَأَكَلْتُ مَعَهُمْ.”

“I had a dream that I was taken out of al-Madīnah and into *Jannah*. I heard a great noise that caused *Jannah* to shake. I looked around (for its cause), and saw so-and-so, and so-and-so, and so-and-so (thus naming twelve men that Allāh’s Messenger had sent out on an expedition). They were brought forth, wearing dirty clothes, and blood was pouring from their necks. They were then submerged into al-Baydakh (the Greatness) river, and came out of it with their faces shining like a full moon. They were offered dates on a golden tray. They ate as much as they wished, and I ate with them.”

A few days later, a forerunner came back from that expedition and informed the Prophet (ﷺ) that the twelve men were killed. The Prophet (ﷺ) then summoned the woman and commanded her to repeat her dream, which she did, naming the twelve men that were killed.¹

This dream indicates that seeing a bleeding person in *Jannah* may mean martyrdom for him.

It also indicates that ordinary people, men and women, may

¹ Recorded by Aḥmad, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Mawāriid iz-Zam‘ān* no. 1513).

sometimes see dreams that foretell of future happenings or that describe matters of *ghayb*.

Furthermore, this dream carried for the woman glad tidings of entering *Jannah*, eating of its fruits, and sitting in the company of the martyrs.

EXCELLENCE OF LIVING LONGER WHILE WORSHIPING ALLĀH

Ṭalḥah Bin ‘Ubaydillāh (رضي الله عنه) reported that two men from the Baliyy tribe came to the Prophet (ﷺ) and embraced Islām together. One of them exerted more than the other in worship, and he even went to fight for Allāh’s cause and was martyred. The other man died one year later. Ṭalḥah had a dream that he was standing by the gate of *Jannah* and he saw that the man who died later was admitted into *Jannah* before the man who was martyred earlier. Ṭalḥah was further told, “Go back, because your time has not yet come.”

When Ṭalḥah related his dream to some people, they were surprised (that the martyred man did not enter *Jannah* first), and went to the Prophet (ﷺ) and mentioned this to him. The Prophet (ﷺ) said:

«مِنْ أَيِّ ذَٰلِكَ تَعْجَبُونَ؟ أَلَيْسَ قَدْ مَكَثَ هَذَا بَعْدَهُ سَنَةً، وَأَدْرَكَ
رَمَضَانَ فَصَامَ، وَصَلَّى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِي السَّنَةِ؟ فَمَا
بَيْنَهُمَا أَبْعَدُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.»

«What surprises you? Did this man not survive him by a whole year — so as to fast *Ramadhān* and prostrate in prayer so many times during that year? Therefore, there is between the two men as much difference (in accumulated rewards) as there is between the heavens and earth.»¹

This dream gives a lesson that was confirmed by the Prophet (ﷺ): a righteous person may surpass a better person who dies prior to him because of the extra good deeds that the former continues to do after

¹ Recorded by Aḥmad, Ibn Mājah (no. 3925), and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* nos. 372-373, 3364-3367).

the latter's death.

Dreams about Acts of Worship

THE *ATHĀN*

'Abdullāh Bin Zayd (رضي الله عنه) reported that, after considering various options, the Prophet (ﷺ) was about to use a bell for announcing the prayer times. One night, however, he ('Abdullāh) had a dream that he saw a man holding a bell and told him he would like to buy it from him for announcing the prayers. The man told him, "Should I not tell you of what is better than this?" Then the man taught 'Abdullāh the *athān*. In the morning, 'Abdullāh went to the Prophet (ﷺ) and related his dream to him. The Prophet (ﷺ) said:

«إِنَّهَا لَرُؤْيَا حَقٍّ - إِنْ شَاءَ اللَّهُ -، فَقُمْ مَعَ بِلَالٍ، فَأُنْقِ عَلَيْهِ مَا رَأَيْتَ، فَيُؤَدِّنَ بِهِ، فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ.»

«This is a truthful dream, if Allāh wills, so go with Bilāl and teach him what you saw so that he would announce the prayers with it, because he has a better voice than you.»

'Abdullāh taught the *athān* to Bilāl, and Bilāl started resounding it. 'Umar (رضي الله عنه) heard the *athān* from his house, came running to the Prophet (ﷺ), and said, "By Him who has sent you with the Truth, O Allāh's Messenger, I saw the same thing in my dream." So the Prophet (ﷺ) said, «فَالْحَمْدُ لِلَّهِ.» **«Praise be to Allāh, then.»**¹

This was a truthful dream that Allāh (ﷻ) made a means for teaching the *athān* to Muslims. This dream carried more significance than normal dreams because it was simultaneously seen by two of the *ṣaḥābah* (رضي الله عنهم). The importance of simultaneous dreams derives from that they clarify matters of general importance for the Muslims. Other

¹ Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Irwa' ul-Ghalīl* no. 246 and *Ṣaḥīḥu Abī Dāwūd* nos. 511-513).

examples of simultaneous dreams are presented in the next two subsections.

Instead of revealing the *athān* directly to the Prophet (ﷺ), it was first inspired to two of his companions. This may have been for two reasons: Firstly, to show the virtue of these two companions ¹. Secondly, since the *athān* contains a great praise of the Prophet (ﷺ), it was more appropriate for it to come via other than himself ².

THE NIGHT OF DECREE

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said to his companions:

«أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَّاتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ
كَانَ مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ.»

‘I see that your dreams agree that it (*Laylat ul-Qadr*) is on the last seven nights (of *Ramaḍān*). So, whoever wishes to seek it (*Laylat ul-Qadr*) should do so over the last seven nights.» ³

This is another example of a truthful dream that was simultaneously seen by a number of *ṣaḥābah* (رضي الله عنهم). This supplements our earlier discussion (in the last chapter) about the determination of *Laylat ul-Qadr*, narrowing it down from the last ten to the last seven nights of *Ramaḍān*.

WASHING THE PROPHET

‘Ā’ishah (رضي الله عنها) reported that after the Prophet (ﷺ) had passed away, the *ṣaḥābah* (رضي الله عنهم) did not know how to wash him. They said, “By Allāh, we do not know whether to undress him like we normally do with other deceased people, or wash him in his clothes.” Allāh (ﷻ) then caused them to fall asleep, until each one’s chin fell on his chest,

1 ‘Umar and ‘Abdullāh Bin Zayd are among the ten that were given the glad tidings of *Jannah*.

2 This was indicated by as-Suhaylī in *ar-Rawḍ ul-Anif* 2:253-254.

3 Recorded by al-Bukhārī (1156, 2015) and Muslim (1165).

and an obscure person or angel addressed them from a corner of the house, saying:

“إِغْسِلُوا النَّبِيَّ وَعَلَيْهِ ثِيَابُهُ.”

“Wash the Prophet (ﷺ) in his clothes.”

So they woke up upon hearing this, and they washed the Prophet (ﷺ) in his (long) shirt, pouring the water over the shirt, and rubbing his body through it.¹

This is still another example of a simultaneously seen dream. It obviously resolved for the *ṣaḥābah* (رضي الله عنهم) a dilemma that they did not otherwise know how to handle.

POST-PRAYER EXTOLLMENTS

Zayd Bin Thābit and Ibn ‘Umar (رضي الله عنهم) reported that a man from the *Anṣār* had a dream in which a man (or angel) asked him:

“أَمَرَكَمُ رَسُولُ اللَّهِ أَنْ تُسَبِّحُوا دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَتُحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ، فَتِلْكَ مِائَةٌ؟”

“Did Allāh’s Messenger (ﷺ) instruct you to say after each (obligatory) prayer thirty-three *tasbīḥs*, thirty-three *taḥmīds*, and thirty-four *takbīrs*, so as to add up to one hundred?”

The *Anṣārī* replied, “Yes,” and he was told:

“فَسَبِّحُوا خَمْسًا وَعِشْرِينَ، وَأَحْمَدُوا خَمْسًا وَعِشْرِينَ، وَكَبِّرُوا خَمْسًا وَعِشْرِينَ، وَهَلَّلُوا خَمْسًا وَعِشْرِينَ، فَتِلْكَ مِائَةٌ.”

“I instruct you (alternatively) to say twenty-five *tasbīḥs*, twenty-five *taḥmīds*, twenty-five *takbīrs*, and twenty-

¹ Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janaʿiz* 66).

five *tahlīls* — adding up to one hundred.”

In the morning, the *Anṣārī* related his dream to the Prophet (ﷺ), and the Prophet (ﷺ) said to his companions, «افْعَلُوا كَمَا قَالَ الْأَنْصَارِيُّ». **Do as the *Anṣārī* said.**¹

This truthful dream became part of the Sunnah only because of the Prophet's (ﷺ) approval. This gave us the option of saying either the three “thirty-three” extollments that the Prophet (ﷺ) initially taught, or the four “twenty-five” extollments that he later approved.

GIVING CHARITY TO UNDESERVING PEOPLE

The following is not a dream by one of the *ṣaḥābah*. Rather, it is by a righteous man from an earlier nation. We found it fit to be included in this chapter only because it was mentioned by the Prophet (ﷺ).

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«قَالَ رَجُلٌ مِنْ بَنِي إِسْرَائِيلَ: "لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ." فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحَ أَهْلُ الْمَدِينَةِ يَتَحَدَّثُونَ: "تُصَدِّقُ عَلَى فُلَانٍ السَّارِقِ." فَقَالَ: "اللَّهُمَّ لَكَ الْحَمْدُ! عَلَى سَارِقٍ؟"»

«A (righteous) man from the Children of Israel once said, “This night, I will surely give a (secret) charity.” So he took his charity and placed it (discreetly) in the hand of a thief. In the morning, the town residents were saying, “A charity was given (last night) to so-and-so the thief!” So he said, “O Allāh, praise be to You! Why should it have been a thief?”»

«فَقَالَ: "لَأَتَصَدَّقَنَّ بِصَدَقَةٍ." فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: "تُصَدِّقُ عَلَى فُلَانَةٍ الزَّانِيَةِ."»

1 Recorded by an-Nasā'ī (1350-1351), Aḥmad, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 933, and *at-Ta'līqāt ul-Ḥisān* no. 2014).

فَقَالَ: "اللَّهُمَّ لَكَ الْحَمْدُ! عَلَى زَانِيَةٍ؟"

◀Then he said, "I will surely give (tonight) a charity."
So he took his charity and placed it (discreetly) in
the hands of a prostitute. In the morning, the people
were saying, "A charity was given (last night) to so-
and-so the prostitute!" So he said, "O Allāh, praise
be to You! Why should it have been a prostitute?"

«فَقَالَ: "لَأَتُصَدَّقَنَّ بِصَدَقَةٍ." فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ
غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: "تُصَدَّقُ عَلَى فُلَانٍ الْغَنِيِّ." فَقَالَ:
"اللَّهُمَّ لَكَ الْحَمْدُ! عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ؟"»

◀Then he said, "I will surely give (tonight) a charity."
So he took his charity and placed it (discreetly) in
the hands of a wealthy man. In the morning, the
people were saying, "A charity was given (last night)
to so-and-so the wealthy!" So he said, "O Allāh,
praise be to You! Why should it have been a thief, a
prostitute, and a wealthy man?"

«فَأَتَيْ فِي الْمَنَامِ، فَقِيلَ لَهُ: "إِنَّ صَدَقَتَكَ قَدْ قُبِلَتْ. أَمَّا السَّارِقُ،
فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرَقَتِهِ؛ وَأَمَّا الزَّانِيَةُ، فَلَعَلَّهَا أَنْ تَسْتَعِفَّ
عَنْ زَنَاهَا؛ وَأَمَّا الْغَنِيُّ، فَلَعَلَّهُ يَعْتَبِرُ، فَيَنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ."»

◀Then he had a dream in which he was told,
"Indeed, your charity has been accepted. As for the
thief, he will perhaps abstain from theft; as for the
prostitute, she will perhaps abstain from *zinā*; and as
for the wealthy man, he will perhaps take a lesson
and spend from what Allāh gave him." ¹

The Prophet (ﷺ) related this truthful dream to us to teach us the

1 This combined narration was recorded by al-Bukhārī (1420), Muslim (1022), Aḥmad, and others.

virtue of giving a secret *ṣadaqah*, and to tell us that Allāh (ﷻ) accepts it even if it falls in the wrong hands. In addition, Allāh (ﷻ) may make it a means of guidance and repentance for the unrightful recipients.

Other Dreams

THE MEETING OF SOULS

Khuzaymah Bin Thābit (رضي الله عنه) reported that he saw in his dream that he was leaning over the Prophet (ﷺ) and pressing his forehead to that of the Prophet (ﷺ) in a prostration-like action. Relating his dream to the Prophet (ﷺ), the Prophet leaned back and told him:

«إِنَّ الرُّوحَ لَتَلْقَى الرُّوحَ، صَدَّقْ رُؤْيَاكَ: اجْلِسْ وَاسْجُدْ وَأَصْنَعْ كَمَا رَأَيْتَ.»

«Indeed, a soul surely meets another soul (in a dream). Confirm your dream — sit and prostrate and do as you saw in the dream.»¹

We learn from this *ḥadīth* the following:

1. Seeing specific individuals during sleep normally means that Allāh (ﷻ) has created their resemblance in the dreamer's mind. However, there are times when the dreamer's soul actually meets other souls of living or dead people. Its interaction with them may remain imprinted in the dreamer's mind after awakening. There is no indication that the other souls would remember the encounter (as the Prophet did not indicate remembering encountering Khuzaymah's soul). The encounter of souls is an obscure matter of *ghayb*, and cannot be subjected to our worldly standards.
2. This showed the Prophet's (ﷺ) great kindness toward his companions, as he did not mind lying on his back to enable Khuzaymah to re-act his dream.

¹ Recorded by Aḥmad, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 3262 and *Hidāyat ur-Ruwāḥ* no. 4548).

3. It also showed that some dreams can be translated to reality without much difficulty. In such a case, it is recommended to help the dreamer fulfill his dream — if this is reasonably possible, not violating any Islāmic principles, or causing difficulty to anyone.

A PIECE OF FLESH

Umm ul-Faḍl Bint ul-Hārith (رضي الله عنها) reported that she told the Prophet (ﷺ), “O Allāh’s Messenger (ﷺ), I had a strange dream last night: I saw as though a piece of flesh was cut from your body and placed in my lap.” The Prophet (ﷺ) told her:

«رَأَيْتِ خَيْرًا: تَلِدُ فَاطِمَةً، إِنْ شَاءَ اللَّهُ، غُلَامًا فَيَكُونُ فِي جَبْرِكَ.»

«What you saw is good: Fāṭimah will give birth to a boy, if Allāh wills, and he will be placed in your custody.»

Umm ul-Faḍl added that, indeed, Fāṭimah gave birth to al-Ḥusayn, and he was placed in her custody. ¹

We learn from this dream that a piece from a person’s flesh may indicate an offspring; and an appalling or awful act may have a good meaning according to a versed dream interpreter.

ṢAFIYYAH’S MOON

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) married Ṣafiyyah (رضي الله عنها) after her father (Ḥuyayy Bin Akḥṭab) and husband (Kinānah Bin Abī Ḥuqayq) were killed during the battle of Khaybar. The Prophet (ﷺ) noticed a bruise on her face and asked her, «يا صَفِيَّةُ، مَا هَذِهِ الْحُضْرَةُ؟» «O Ṣafiyyah, what is this green mark (on your face)?» She replied:

«كَانَ رَأْسِي فِي جَبْرِ كِنَانَةَ بْنِ أَبِي حُقَيْقٍ وَأَنَا نَائِمَةٌ، فَرَأَيْتُ كَأَنَّ قَمَرًا

1 Recorded by al-Ḥākim and Aḥmad. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 821).

وَقَعَ فِي حِجْرِي، فَأَخْبَرْتُهُ بِذَلِكَ، فَلَطَمَنِي، وَقَالَ: «تَمَنِّيَنَّ مُلْكٌ يَثْرِبُ؟»

“I was sleeping with my head in the lap of Kinānah Bin Abī Huqayq when I saw (in a dream) as though a moon fell into my lap. I (woke up and) told him about it, so he slapped my face and said, ‘Are you wishing for queenhood of Yathrib (al-Madīnah)?’”¹

This indicates that a moon means a king or a person of power and importance. If the moon falls into a woman's lap, it means that the woman will have possession of this person or marry him.

It appears that Kinānah had some knowledge of dream interpretation from his Jewish background. His interpretation came true, and Ṣafiyyah (رضي الله عنها) did indeed attain a position similar to that of queenhood — she (رضي الله عنها) became the wife of the Prophet (ﷺ), and a mother for us and all other believers!

‘UMAR HEARS ABOUT ISLĀM

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that his father, ‘Umar (رضي الله عنه), said:

«بَيْنَمَا أَنَا نَائِمٌ عِنْدَ آلِهَتِهِمْ، إِذْ جَاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ، فَصَرَخَ بِهِ صَارِخٌ، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْتًا مِنْهُ، يَقُولُ: ‘يَا جَلِيحٌ، أَمْرٌ نَجِيحٌ، رَجُلٌ فَصِيحٌ، يَقُولُ: ‘لَا إِلَهَ إِلَّا أَنْتَ.’ فَوَتَّبَ الْقَوْمُ، قُلْتُ: ‘لَا أَبْرَحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هَذَا.’ ثُمَّ نَادَى: ‘يَا جَلِيحٌ، أَمْرٌ نَجِيحٌ، رَجُلٌ فَصِيحٌ، يَقُولُ: ‘لَا إِلَهَ إِلَّا اللَّهُ.’ فَقُمْتُ. فَمَا نَشِينَا أَنْ قِيلَ: ‘هَذَا نَبِيٌّ.’»

“While I was sleeping by the pagan's gods (at al-Ka‘bah), a man came (in my dream) with a calf, and he slaughtered it (as a sacrifice to the idols). But then a caller yelled at him, with a voice louder than anything I ever heard, saying, ‘O shameless one, a successful

¹ Recorded by Abū Dāwūd, Ibn Hibbān, and others. Verified to be *ḥasan* by al-Albānī (Ṣaḥīḥu Abī Dāwūd no. 2658 and at-Ta‘līqāt ul-Ḥisān no. 5176).

affair has come up: an eloquent man, saying, "There is no (true) god except You (O Allāh)." I saw the people jump up (on hearing this). I said to myself, 'I will not leave this place until I find out what is after this.' Then I heard the caller again, yelling, 'O shameless one, a successful affair has come up: an eloquent man, saying, "There is no (true) god except Allāh."' So I woke up. And not too long after that, we heard it being said that, 'This (Muḥammad ﷺ) is a prophet.'" ¹

This was a truthful dream that 'Umar (رضي الله عنه) had before he embraced Islām. The caller, possibly an angel, rebuked those who slaughtered to the idols, and told them of a man who called to the worship of Allāh alone. Soon after that, 'Umar heard about the *da'wah* of the Prophet (ﷺ). According to some *'ulamā'*, this dream was one of the reasons for 'Umar's acceptance of Islām. Because of this, al-Bukhārī included this *ḥadīth* in the section of "'Umar's Embracing of Islām".

'UMAR'S DEATH

Ma'dān Bin Abī Ṭalḥah (رضي الله عنه) reported that 'Umar gave his final *khuṭbah* of *Jumu'ah* in which he said:

“إِنِّي رَأَيْتُ كَأَنَّ دِيكَأَ نَقَرَنِي ثَلَاثَ نَقَرَاتٍ، وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي.”

"I saw (in a dream) as though a rooster pecked me three times (on the head). I do not see this to mean anything but that my time (of death) has arrived."

Ma'dān added that 'Umar (رضي الله عنه) was fatally stabbed on the following Wednesday. ²

This showed 'Umar's outstanding ability in dream interpretation. We learn from it that being pecked on the head by a bird may indicate an impending death or murder.

1 Recorded by al-Bukhārī (3866).

2 Recorded by Muslim (567), Aḥmad, and others.

CHAPTER 9

GUIDELINES FOR DREAM INTERPRETATION

Introduction

IMPORTANCE OF DREAM INTERPRETATION

We saw earlier the importance of truthful dreams: they carry glad tidings for the believers, and are the only element of prophethood left after the Prophet (ﷺ).

Abū Hurayrah and Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ.»

«Nothing will remain (after me) of the prophethood’s glad tidings except good dreams that a Muslim sees, or others see for him.»¹

Truthful dreams often contain symbols and indicators that require interpretation. Part of the wisdom behind this is to restrict the interpretation of these symbols to a limited number of scholars whom Allāh (ﷻ) blessed with the knowledge of dream interpretation. Otherwise, many ignorant people would claim knowledge and access to this element of prophethood. Imām Aḥmad (رحمته الله) said:

“Dreams that are from Allāh are all truthful. If a dreamer sees a dream that is not of the meaningless medleys, relates it to a scholar (of interpretation), and the scholar truthfully interprets it according to the correct rules of interpretation, without distortion, then this interpretation is a true one.”²

1 Recorded by al-Bukhārī (6990), Muslim (479), and others.

2 Reported by Abū Ya‘lā in *Ṭabaqāt ul-Hanābilah* 1:28.

Dream interpretation (or *ta'bīr*), therefore, is the process that Allāh (ﷻ) set for people to understand the symbolism or parables that He inspires to dreamers. This understanding may be of major importance for the dreamer alone, or for many other people with him.

URGENCY OF DREAM INTERPRETATION

Special care should be taken to interpret a dream quickly and correctly, so as to understand the message that Allāh (ﷻ) wants to convey to us through it. Anas (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ الرُّؤْيَا تَقَعُ عَلَى مَا تُعْبَرُ، وَمَثَلُ ذَلِكَ مَثَلُ رَجُلٍ رَفَعَ رِجْلَهُ فَهُوَ يَتَنَظَّرُ
مَتَى يَضَعُهَا. فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا، فَلَا يُحَدِّثُ بِهَا إِلَّا نَاصِحًا أَوْ عَالِمًا.»

«A dream occurs according to the way it is interpreted. Its example is like that of a man who lifted his foot and is waiting to put it down. So when one of you has a dream, let him not relate it except to an advisor or a learned person.»¹

Abū Ruzayn al-'Uqaylī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ، مَا لَمْ يُحَدِّثْ بِهَا (مَا لَمْ تُعْبَرِ)، فَإِذَا تَحَدَّثَ
بِهَا (فَإِذَا عُبِّرَتْ) وَقَعَتْ. وَلَا يُحَدِّثُ بِهَا إِلَّا لَبِيبًا أَوْ حَبِيبًا.»

«It is as though a dream hangs from a bird's claw — as long as he does not speak about it (so as to have it interpreted). If he speaks about it (and it is interpreted), it falls (i.e., it occurs as interpreted). So let him not relate it except to a wise or loving person.»²

Commenting on these *ḥadīths*, al-Albānī (رحمته الله) said:

1 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120).

2 Recorded by Abū Dāwūd, al-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120 and *Ṣaḥīḥ ul-Jāmi'* nos. 3456, 3458).

“A dream happens according to its interpretation. That is why Allāh’s Messenger (ﷺ) instructed us not to relate it except to an wise or learned person, because such individuals are expected to select the best meanings in interpreting it, and it would then occur accordingly. But there is no doubt that this is constrained by that the dream must be able to accommodate the given interpretation ...”¹

We have the following important notes to make regarding the above *ḥadīths*:

1. Some people combine these authentic *ḥadīths* with a weak one in order to reach a wrong conclusion. The **weak ḥadīth** states that, “الرؤيا لأول عابر.” “(The occurrence of) a dream is for the first interpreter.”² The wrong conclusion is that a dream’s first interpretation will happen regardless of whether it is right or wrong.
2. The correct understanding in this regard is what we mentioned earlier in connection with the dream of the king of Egypt and the dream that Abū Bakr (رضي الله عنه) interpreted in the Prophet’s (ﷺ) presence: **a dream only happens according to its correct interpretation**. Al-Ḥāfiẓ (رحمته الله) said:

“Abū ‘Ubayd and others indicated that the statement, ‘A dream is for the first interpreter,’ holds if the first interpreter is knowledgeable and makes a correct interpretation. Otherwise, it would be for that who makes the correct interpretation next. This is because the goal is only to reach the truth in the dream’s interpretation, so that it would be possible to arrive at what Allāh intended with the parable that He gave.”³

¹ *Aṣ-Ṣaḥīḥah* 1:239.

² Recorded by Ibn Mājah and others from Anas (رضي الله عنه). Verified to be weak by al-Albānī (*aṣ-Ṣaḥīḥah* 1:239).

³ *Fatḥ ul-Bārī* 12:540.

3. We discussed earlier in this book that a dreamer should not relate a truthful dream that appears to have a bad outcome. This outcome may be partially or fully averted by implementing the procedure prescribed by the Prophet (ﷺ) when seeing a bad dream.
4. Taking al-Albānī's and Ibn Hajar's (رحمهما الله) above quotes into consideration, together with other concepts that we have established earlier, we may conclude that the meaning of the above *ḥadīths* is as follows:
 - a. A "pleasant" truthful dream will come true regardless of the interpretation. A correct interpretation will merely bring the good tidings to the dreamer. A wrong interpretation will have no effect.
 - b. An "unpleasant" truthful dream hangs from a bird's claws, which means that it will take effect unless some circumstances prevent this. Interpreting it correctly will surely cause it to come true; misinterpreting it would keep it hanging; and refraining from relating it may prevent its occurrence, as we mentioned in (2).

IMPORTANCE OF THE KNOWLEDGE OF DREAM INTERPRETATION

In Islām, *ta'bīr* (dream interpretation) is an important branch of religious knowledge that has a solid foundation. It should only be practiced by learned individuals who apply careful guidelines that are established in the *Sharʿ* and that Allāh (ﷻ) teaches to whomever He wills of His servants. Allāh (ﷻ) taught this special knowledge to Yūsuf (عليه السلام), as He (ﷻ) says:

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ﴾. يوسف ٦

«(And Ya'qūb said to Yūsuf,) "Thus will your Lord choose you and teach you the interpretation of narratives (i.e., events or dreams).»¹

¹ Yūsuf 12:6.

And Allāh (ﷻ) says:

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ، وَلِنُعَلِّمَهُ،
مِنْ تَأْوِيلِ الْأَحَادِيثِ.﴾ يوسف ٢١

«Thus have We established Yūsuf in the land so that We might teach him the interpretation of events (i.e., dreams).» ¹

And Allāh (ﷻ) says:

﴿رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ.﴾ يوسف ١٠١

«(Yūsuf said,) “My Lord, You have given me some sovereignty and taught me of the interpretation of events (i.e., dreams).”» ²

Ibn ‘Abd il-Barr (رحمته) said:

“Allāh (ﷻ) has surely praised Yūsuf (رحمته), the son of Ya‘qūb (رحمته), and mentioned that among His favors upon him was that He gave him power on earth and taught him the “interpretation of speeches”. The ‘*ulamā*’ unanimously agree that this refers to dream interpretation. Yūsuf (رحمته) was the most knowledgeable person about it (during his time), and so was our Prophet (ﷺ). Abū Bakr aṣ-Ṣiddīq (رحمته) was among the best people in interpreting dreams, and Ibn Sīrīn (رحمته) greatly excelled in this. Sa‘īd Bin al-Musayyib (رحمته) was also close to him in that.” ³

DREAMS HAVE NO LEGISLATIVE POWER

Some people attempt to derive from dreams conclusions that suit them

¹ Yūsuf 12:21.

² Yūsuf 12:101.

³ At-Tamhīd 16:75.

or propagate certain principles and dogmas that they favor. This can be frequently found in deviant books, especially those of *Ṣufī* inclinations.

Indeed, we established earlier that truthful dreams are part of prophethood. We also discussed the recommended procedures upon seeing what appears to be a truthful dream. However, though we may have a strong feeling that a particular dream that we saw is truthful, we cannot be absolutely confident about this. A dream's truthfulness cannot be known with certitude except by Allāh (ﷻ).

Furthermore, the glad tidings and true prophesies carried in a truthful dream may be of benefit for the dreamer; but **he may not use his dream as evidence against his opponents, or to establish new dogmas or acts of worships that have no basis in the Sunnah** — even if he sees in his dream the Prophet (ﷺ) or Allāh (ﷻ).

If such a thing were to be allowed at all, we would come up with a completely new religion totally alien to Islām, based only on people's dreams and claims. Ash-Shāṭibī (رحمہ اللہ) said:

“If dreams are part of prophethood, they cannot equal a complete revelation, but only a part of it; and a part cannot have the power of the whole in all respects — it can only represent it in some areas, which are (for dreams) the areas of warnings and of glad tidings.

Also, for a dream to be a part of prophethood, it must be truthful, and must be seen by a righteous person. Fulfillment of these conditions is not easy to establish.

Also, some dreams are from Satan, from a person's thoughts and concerns, or from some physical conditions. How, then, would it be possible to distinguish good dreams that have some “legislative” power from meaningless dreams?

Furthermore, this (claim that some dreams have legislative power) means that there are continual legislative revelations after the Prophet (ﷺ) — which is rejected by consensus (of the *‘ulamā’*).”¹

1 *Al-Fīṣām* 2:80-81.

An-Nawawī (رحمہ اللہ) said:

“Al-Qāḍī ‘Iyāḍ (رحمہ اللہ) said, ‘The ‘*ulamā*’ agree unanimously that it is impermissible to use a dream for deriving a verdict, dropping a confirmed *sunnah*, or establishing a new one.’ The same was said by other ‘*ulamā*’, and they all expressed a consensus regarding the prohibition of using what a dreamer sees as grounds for altering what has been established in the *shar‘*.”¹

‘Abdullāh az-Zubayrī (رحمہ اللہ) reported:

“I was sitting with Mālik Bin Anas (رحمہ اللہ) in the Prophet’s (ﷺ) *Masjid* when a man came in and asked, ‘Who among you is Abū ‘Abdillāh Mālik?’ He was told, ‘This is he.’ So he went to him, embraced him, kissed him between the eyes, and said, ‘By Allāh, I saw in my dream last night the Prophet (ﷺ) sitting in this very place, and he said, “Bring Mālik here.” So you were brought before him, trembling. He told you, “Fear not, O Abū ‘Abdillāh. Sit down, and spread your garment.” So you sat, and he filled your lap with sprinkled musk and said, “Take this with you and spread it among my followers.”’ On hearing this, Mālik wept for a long time and said, ‘A dream may please, but should not cause pride. If your dream is true, it (the sprinkled musk) means the knowledge with which Allāh (ﷻ) entrusted me.’ ”²

This showed that , though Mālik’s (رحمہ اللہ) was overjoyed by hearing this dream, he did not take it as grounds for conceit or for proving to others the soundness of his teachings.

¹ *Al-Minhāj* 1:74.

² Recorded by Ibn ‘Abd il-Barr in *at-Tamhīd* 1:57.

INTERPRETATION OF TRUTHFUL DREAMS

We saw earlier that there are three major categories of dreams. One category, truthful dreams, is inspired by Allāh (ﷻ), and constitutes only a small proportion of people's dream.

The specialty of *ta'bīr* deals with determining truthful dreams and correctly interpreting them according to well-established guidelines.

Ar-Rāghib ul-Aṣḫānī (رحمہ اللہ) said:

“Dreams are two types (false and truthful). The majority are (false) mixed-up medleys or echoes of a person's thoughts. The (truthful) minority of dreams are, in turn, divided into two classes: those not requiring interpretation (because they have clear meanings), and those requiring it.”¹

We have proposed earlier (p. 109) a procedure for determining a dream's truthfulness. Once it is found that a particular dream is most probably truthful and worth interpreting, the guidelines in this chapter may be followed to interpret it.

CLASSES OF TRUTHFUL DREAMS

With regard to their interpretation, truthful dreams may be divided into the following three classes:

Dream's Class	Explanation
① Apparent	Carries an obvious meaning that does not need interpretation.
② Symbolic, requiring no interpretation	The dreamer sees symbolic matters that are interpreted within the dream.
③ Symbolic, requiring interpretation	The dreamer sees symbolic matters whose interpretation requires knowledge and skill.

¹ *Maḥāsīn ut-Ta'wīl* (al-Qāsimī's *Tafsīr*) 6:150.

We saw examples of these classes in our earlier exposition of the dreams of the Prophet (ﷺ) and his companions (رضي الله عنهم).

An example of the first class was the dream in which the Prophet (ﷺ) saw the destination of his *Hijrah* (p. 200).

An example of the second class was the dream in which Jibrīl and Mikā'il (رضي الله عنهم) first gave the Prophet (ﷺ) the parable of the king's banquet and then they interpreted it for him (p. 143).

An example of the third class was the dream in which the Prophet (ﷺ) drank some milk and gave the rest to 'Umar (رضي الله عنه) (p. 152).

Obviously, the study of dream interpretation centers around the third class. This, however, can be strongly aided by studying the reports pertaining to the first two classes.

Methodology of Dream Interpretation

BASIC METHODS

Dream interpretation mostly relies on the following important methods:

- a. Analogy to parables from the Qur'ān, the Sunnah, common sayings, poetry, etc.
- b. Analogy to tangible objects or situations from our daily experience.
- c. Extracting meanings from words and names of persons and objects that appear in the dream.

Ibn Qutaybah (رحمته الله) said:

“The interpretation of a dream may sometimes derive from a name's spelling, from its meaning, from the opposite of its meaning, from Allāh's Book, from the *Ḥadīth*, from a common line of poetry, or from a famous saying.”¹

1 *Ta'bīr ir-Ru'yā* p. 32.

Similarly, al-Baghawī (رحمہ اللہ) said:

“Dream interpretation has different methods, such as using indications from the Book, the Sunnah, or common sayings. It may also be based on names and meanings, or opposite meanings and inversion.” ¹

And Ibn Juzayy (رحمہ اللہ) said:

“No one may interpret a dream except a specialized person. Its interpretation has different manners, sometimes deriving from a term, from its opposite, from altering some of its letters, from the Qur’ān, from *Hadīth*, from poetry, from sayings, from similarity (analogy) in meanings, and from other things.” ²

However, as we explained earlier in reference to the Prophet’s (ﷺ) dream about the black woman, the interpretation method that involves playing with the letters in a word is unacceptable. It has no support from the Sunnah, and it transforms the skill of dream interpretation into an obscure art similar to magic or trickery.

From the above quotes, and similar statements by other scholars of *ta’bīr*, we list in the following table the most important ACCEPTABLE methods of *ta’bīr*.

It is important to note that, in this table, the inversion method can only work in association with analogy — especially analogy that is based on texts from the Qur’ān and Sunnah — as in the example for “fear” in the “inversion method”.

1 *Sharḥ us-Sunnah* 6:304.

2 *Al-Qawānīn ul-Fiqhiyyah* p. 182.

Interpretation Method	Example of an Interpretation	Reference / Basis
① Analogy with Qur'ānic texts	A rope may mean covenant.	﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾ آل عمران ١٠٣ «Hold firmly, all together, to Allāh's rope.» ¹
② Analogy with texts from the Sunnah	Vessels may mean women.	«رُودَكَ سَوْفَكَ بِالْقَوَارِيرِ.» «Go slow while driving the (fragile) vessels.» ²
③ Analogy with sayings or poetry	A long hand may mean benevolence.	“So-and so has a long hand (in helping people).” — Arabic saying
④ Analogy with tangible facts	Fire may mean <i>fitnah</i> ; stars may mean scholars.	Fire destroys what it reaches; stars are used for guidance in finding directions.
⑤ Meanings of names or words	Seeing a man called Sālim may mean safety.	Sālim means “safe”.
⑥ By inversion	Fear may mean security.	﴿وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ النور ٥٥ «And He will surely replace the believers' fear with security.» ³

ADDITIONAL CONSIDERATIONS

A dream interpreter should keep in mind the following important consideration:

¹ Āl 'Imrān 3:103.

² Recorded by al-Bukhārī (6160, 6211), Muslim (2323), and others, from Anas (رضي الله عنه). The Prophet (ﷺ) said this to a man who was driving the women's camels.

³ An-Nūr 24:55.

1. The interpretation of a dream is strongly linked to the dreamer himself. Two dreamers of different backgrounds or personalities may receive widely different interpretations for the same dream. This is demonstrated by Abū Bakr's (ؑ) interpretation of shackles that we present in the next section. Ibn Juzayy (ؑ) said:

“The same dream may be interpreted one way for an individual, and differently for another — according to what their situations dictate.” ¹

An-Nābulī (ؑ) said:

“A dream's interpretation may differ with a difference in people's appearance, profession, status, or religion. It may predict mercy for one person and punishment for another.” ²

2. The interpretation may vary with the surrounding conditions or environment. A dream may have a different meaning during summer than during winter, at times of peace than at times of war, etc. Ash-Shihāb ul-‘Ābir (ؑ) said:

“When interpreting a dream, you should take into consideration the dreamer's condition. Ex., wearing thin clothes in winter or by a person with a cold may indicate distress, contrary to seeing this in the summer or by a person with fever ...” ³

3. Contrary to what some authors claim, there is no authentic evidence that a dream's truthfulness varies according to the time of the day or night ⁴, day of the week, or month of the year.

Thus, for example, a dream seen in the middle of the night

¹ *Al-Qawānīn ul-Fiqhiyyah* p. 182.

² *Ta'īr ul-Anām* p. 509.

³ *Qawā'idu Tafsīr il-Ahlām*, p. 151.

⁴ At-Tirmithī, Ibn Hibbān, and others, recorded from Abū Sa'īd al-Khudrī (ؑ) that the Prophet (ﷺ) said, “The most truthful dreams are those seen at dusk.” This *ḥadīth*, however, has been verified to be weak by al-Albānī (*ad-Da'īfah* no. 1732).

should have the same chance for truthfulness as a dream seen during a noon nap.

4. An interpretation that may appear to pertain to a particular individual may in reality materialize in regard to one of his relatives or descendants. Al-Baghawī (رحمہ اللہ) said:

“A dream that is interpreted as being applicable to a particular man may unfold for his son, relative, or another man with the same name.”¹

Ash-Shihāb ul-‘Ābir (رحمہ اللہ) said:

“A dream may pertain to the dreamer alone. Ex., a sick person seeing that he went to heaven and did not return home: this dream may indicate his death ...

The dream may also pertain to him and others. Ex., a man seeing that a fire burnt his house and other houses around it: this dream may indicate disease, oppression, plague, enemy, or other wide-spread tribulations.

And a dream may not apply to him specifically, but to others, such as his children, parents, relatives, or other acquaintances. Ex., a man seeing Ādam (رحمہ اللہ) dying: this may indicate the death of his father who was (also) the means for his existence ...”²

5. Dream interpretation should not be viewed as a precise specialty or science. Contrary to mathematics, for instance, it is highly empirical and strongly dependent on the interpreter's knowledge, skill, and (most importantly) Allāh's guidance and facilitation. Mullā ‘Alī al-Qārī (رحمہ اللہ) said:

“A dream depends on a dreamer's situation ... Since this is an uncontrollable matter, the *salaf* did not write

¹ *Sharḥ us-Sunnah* 6:307.

² *Qawā'idu Tafsīr il-Ahlām*, pp. 144-145.

a complete, independent, and encompassing book covering all types of dreams. Rather, they only discussed some of what they witnessed. Therefore, you would not find two interpreters agree in their interpretation of the same dream.”¹

BASIC PROCEDURE IN DREAM INTERPRETATION

A dream has one or more elements. The interpretation of each element is usually done by using one of the above-mentioned methods. These are then merged to derive the overall interpretation. Therefore, a dream's interpretation usually incorporates the following steps:

1. The elements of the dream that appear to have useful meanings are pinpointed.
2. Each useful element is interpreted according to one or more of the acceptable methods of interpretation.
3. The useful elements are then merged to derive an acceptable and clear overall meaning.
4. If the dream carries two conflicting meanings, they are compared and weighed so as to select the meaning that agrees better with relevant factors and considerations.
5. The interpretation is related to the dreamer's social status, physical condition, appearance, and so on.

Example: Al-Ḥajjāj Bin Yūsuf had a dream that two women from *al-Ḥūr ul-ʿĪn* (the Wide-Eyed Maidens) descended from heavens, so he took one of them while the other returned to heaven. Ibn Sīrīn (رحمہ اللہ) heard of this dream and interpreted it to mean that two turmoils (or *fitnahs*) will come, and al-Ḥajjāj will face one of them but not the other. This was realized in that al-Ḥajjāj lived to deal with one turmoil (against Ibn ul-Ash'ath), but another turmoil happened shortly after his

¹ *Mirqāt ul-Mafātiḥ* 8:433-434.

death (that of Ibn ul-Muhallab).

This dream had two symbolic elements: the two women, and the taking of one of them. Interpretation of the first element was based on the Sunnah, where the Prophet (ﷺ) described women as a source of *fitnah* (ie., temptation) for men:

« مَا تَرَكْتُ بَعْدِي فِتْنَةٌ هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ. »

«I have not left, after me, a *fitnah* that is more harmful to men than women.»¹

Interpretation of the second element was based on language and tangible knowledge, where taking something means reaching it, and missing something means the inability to reach it.

We may also give a hypothetical example covering all of the above five points as follows:

Let us assume that a farmer saw in his dream that he was walking in his farm with his young son. The ground was tilled, but completely bare, with no sign of vegetation. His son, carrying in his hands a pitcher of milk and a fruit basket, would raise the basket above his head, and birds would fly down, eat from the fruit, leaving nothing but the seeds, and then fly away. His son would then take the seeds and throw them on the tilled ground and splash some milk over them. The farmer scolded his son for being so wasteful, but his son ignored him and pointed behind him. Looking back, the farmer saw dense vegetation and tall trees. Then they passed by a big rock with a lot of graffiti written on it, and a wheelbarrow leaning on its side.

1. This dream has several meaningful elements: the tilled ground, the the milk, the fruits, the seeds, the birds, and the new vegetation. It also has some elements that do not seem to have a meaning: the rock with graffiti and the wheelbarrow.
2. The tilled ground indicates readiness to nurture life; the milk represents beneficial knowledge or *fiṭrah*; the fruits represent

¹ Recorded by al-Bukhārī (5096) and Muslim (2740) from Usāmah Bin Zayd (رضي الله عنه).

benefit and blessings; the seeds represent life; the birds represent people seeking Allāh's help; the vegetation represents growth; ignoring the parent represents an uncaring attitude.

3. The overall meaning, therefore, is that the farmer's son will attain great knowledge and teach it to others, which will appear to the farmer as a waste of time. However, his son's pursuit will produce benefits that his son will generously share with others. This will attract more people who will come from far distances seeking to benefit from him. Thus, his son will produce great blessings with the knowledge that he will acquire, turning ignorance to guidance and barren minds to fertile ones. The farmer will see the great effect of his son's knowledge even in his own land. In other words, his son will become a great scholar whose knowledge will have many beneficial outcomes.
4. In this dream, the farmer saw his son ignoring him, which is a sign of disobedience. Disobedience toward the parents conflicts with becoming a *'ālim* who values kindness toward the parents. Since the latter meaning is more prevalent in the whole dream, the other meaning (i.e., disobedience) is dropped from the interpretation.
5. Obviously, the farmer wishes to see his son work with him on the farm and help him in his profession. His son, however, shows interest and inclination toward studying and reading, which causes the farmer some alarm and uneasiness. This dream brought him glad tidings regarding his son's future, and that it will bring great benefits, even to his own farm.

Interpretations by Scholars

In this section, we present examples of dream interpretations by a few *'ulamā'*. In their interpretations, the *'ulamā'* usually employ the guidelines that we presented above. The following quotes may give an idea as to the source of the interpretations that we provide in the glossary of dream interpretation (Chapter 11).

INTERPRETATION OF TIES AND SHACKLES

Ibn Sīrīn (رحمته الله) said:

“أُحِبُّ الْقَيْدَ، وَأَكْرَهُ الْغِلَّ. وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ.”

“I like (seeing in a dream) that someone's (hands are) tied and I dislike (iron) shackles, for tying means firmness upon the Religion.”¹

A for “iron shackles”, they were only used in the Qur'ān² in reference to blameworthy acts. Simple tying, on the other hand, could mean: restraining from sinning — as in the *ḥadīth* that there will be people who will enter *Jannah* in chains³. Al-Baghawī (رحمته الله) said:

“Tying means firmness upon the religion because a tie prevents a person from standing and moving around. Similarly, religious awareness prevents a person from standing or moving toward things that disagree with the religion. This is particularly true if he sees (in a dream) that he is tied in a *masjid* or upon one of the ways of goodness or righteousness.”⁴

However, this interpretation of shackles is not consistent, and may carry a good meaning for a righteous person. Masrūq (رحمته الله) reported that once Ṣuhayb (رحمته الله) turned away from Abū Bakr (رحمته الله) when he met him. This surprised Abū Bakr, and he asked Ṣuhayb why he turned away, to which Ṣuhayb replied, “I saw (in a dream) your hand shackled at the door of Abū al-Ḥaṣhr.” Abū Bakr (رحمته الله) responded:

1 This statement was recorded by al-Bukhārī (7017), Muslim (2263), and others. Some of the narrations attribute it to the Prophet (ﷺ). But Ibn Ḥajar (*Fath ul-Bārī* 12:510-512) and other ‘*ulamā*’ of *Ḥadīth* prove that it was said only by Abū Hurayrah (رحمته الله) or, more likely, by Ibn Sīrīn (رحمته الله).

2 In 5:64, 17:29, and 36:8.

3 Recorded by aṭ-Ṭabarānī and Abū Nu‘aym from Abū Umāmah and Abū Hurayrah (رحمته الله). Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 3983 and *as-Sunnah* 573).

4 *Sharḥ us-Sunnah* 6:299-300.

“This means that my religion will be held together for me (i.e., firmly) until the Day of *Ḥashr* (or Assembly).”¹

INTERPRETATIONS BY AL-BAGHAWĪ

Al-Baghawī (رحمہ اللہ) said:

“Seeing the Prophet (ﷺ) in a dream is true, because Satan cannot take his form. The same is true about other prophets ...

Seeing angels descend to a certain place means supporting the people of that area and relieving them if they were in trouble, and it means fertility if they had a drought. And when a person sees an angel speaking to him about righteousness, advice, a grant, or glad tidings, this means honor in this life, and martyrdom at its conclusion.

Seeing the prophets is similar to seeing the angels, with the exception of martyrdom, because the prophets used to mix with people whereas the angels are with Allāh and people do not see them (just like martyrs) ... Seeing righteous people means blessings and goodness in accordance with their levels of righteousness.

If a person sees that he rose and entered heaven, he will attain honor, good reputation, and martyrdom ...

And if a person sees that he entered *Jannah*, this would be glad tidings of *Jannah* for him. If he eats some of its fruits, this means a goodness that he will attain in his religion and worldly life or a knowledge that will benefit him. If he give the fruits to others, he will benefit others with his knowledge.

If a person sees that he entered hell, this is a warning for him to repent. If he ate from its food or drank from its drink, this would be a wrongdoing or a

1 Recorded by Ibn Abī Shaybah. Verified to be authentic by Ibn Ḥajar (*Fath ul-Bārī* 12:510).

knowledge that will harm him. ...

If a person sees that he marries a woman that he had seen or known or that was described to him, this would mean that he will attain a position of authority of the same level as her beauty ...

An unknown young man in a dream means an enemy, and an unknown old man is a forefather, and an unknown old woman is the worldly life ...

The Prophet (ﷺ) interpreted a running spring of water as running deeds. A shallow brook is good living, and the sea is the supreme ruler ...

Drinking water, if pure, means goodness and good living; and if it is dirty, it means illness ...”¹

INTERPRETATIONS BY IBN UL-QAYYIM

Ibn ul-Qayyim (رحمته الله) said:

“Shirts and other garments indicate religion. Their qualities of length, shortness, cleanliness, or dirtiness, all refer to the status of a person's religion. Thus did the Prophet (ﷺ) interpret a shirt as religion and knowledge. The common factor between the two is that they both cover and adorn their owner. A shirt envelops his body, whereas knowledge and religion envelops his soul and heart and adorn him in front of other people.

Similarly, milk is interpreted as *fiṭrah*, because both of them contain the necessary nutrition for life and correct growth. Indeed, if an infant is allowed to go by its (pure) *fiṭrah*, it would not accept any food other than milk, because it is in its (pure) nature to favor it over other foods. Likewise, the *fiṭrah* of Islām is that (pure nature) upon which Allāh created people.

Also, cows are interpreted as people of religion and virtue, because they are needed in the establishment of the earth, just as cows are needed (for their milk and

¹ Sharḥ us-Sunnah 6:309-320.

meat) and are friendly and of much benefits for the people and land. Thus, when the Prophet (ﷺ) saw in his dream cows being slaughtered, he knew that it referred to the killing of his companions ...”¹

INTERPRETATIONS BY ASH-SHIHĀB UL-‘ĀBIR

Ash-Shihāb ul-‘Ābir (رحمته الله) said:

“If a (sick) person sees that he entered heaven and did not return, this means he will die. For a healthy person, this means that he will attain a high status, or will enter the residences of wealthy people. It may also mean marrying a woman, buying a house, traveling in the land or sea, or going to a foreign place.

If he finds in heaven good looking angels, good fragrance, or ate good food, he will attain benefit and relaxation in regard to what we mentioned (i.e., the wife, house, travel, status, etc).

And if he finds in heaven darkness, snakes, scorpions, *jinn*s, smoke, fire, or a bad odor, he will be displeased in regard to what we mentioned ...

Both the sun and the moon indicate (in a dream) things of great value, such as kings, rulers, parents, spouses, children, relatives, wealth, properties, goodness, and living. When a person sees that the sun is with him, next to his head, under his control, in his house, or he is carrying it, and that its heat does not hurt him, he will then attain a benefit in regard to what we mentioned (i.e., the rulers, parents, spouses, etc.). If he is single, he will marry; if he has a pregnant wife, she will deliver a beautiful baby; or his livelihood will become bountiful ...

If the sun burns him or harms him, he will receive displeasure in regard to what we mentioned. If it burns gardens and vegetation, this indicates an outbreak of a

¹ *ʿIlām ul-Muwaqqiʿīna* 1:153-154.

disease or oppression from a ruler ...”¹

WARNING

Some books on dream interpretation contain lies and misconceptions. They attribute to the Prophet (ﷺ), the *ṣaḥābah* (رضي الله عنهم), and the *‘ulamā’* (علماء), false dreams and interpretations. Their interpretations are unrealistic, unfounded, and in discord with the acceptable rules of dream interpretation that we establish in this book. A noteworthy example is “Ibn Sīrīn’s Dictionary of Dream Interpretation”, which mixes truth with falsehood and attributes that to Ibn Sīrīn (رحمته الله) what he did not say. We advise the reader to avoid that and other unsubstantiated dream interpretation books and dictionaries.

Etiquettes for the Dreamer

SELECTING A KNOWLEDGEABLE AND CARING INTERPRETER

The dreamer should only relate his dream to those who care for his well-being, or to a learned person with knowledge in *ta’bīr*.

Anas (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا رَأَى أَحَدُكُمْ رُؤْيَا، فَلَا يُحَدِّثُ بِهَا إِلَّا نَاصِحًا أَوْ عَالِمًا.»

«When one of you has a dream, let him not relate it except to an advisor or a learned person.»²

Abū Ruzayn al-‘Uqaylī (رحمته الله) reported that the Prophet (ﷺ) said:

«لَا يُحَدِّثُ بِالرُّؤْيَا إِلَّا لَيِّبًا أَوْ حَبِيبًا.»

«Let him (the dreamer) not relate his dream except to a wise or loving person.»³

1 *Qawā'idu Tafsīr il-Ahlām*, pp. 209-214.

2 Recorded by al-Ḥākim. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120).

3 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 120 and *Ṣaḥīḥ ul-Jāmi'* nos. 3456, 3458).

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لَا تَقْصُوا الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ . »

«Do not relate a dream except to a person of knowledge or concern (for the dreamer).»¹

Ibn ul-‘Arabī (رحمته الله) said:

“A learned person interprets the dream, as much as possible, in a good way; an advisor guides the dreamer to a beneficial outcome from his dream, and helps him fulfill it; a knowledgeable person only interprets what is of benefit, and skips the rest; a loving person speaks if he sees a good interpretation, and skips what he does not know or is in doubt about.”²

Abū Ishāq az-Zajjāj (رحمته الله) said:

“As for a loving person, he would only interpret your dream in a pleasant way, avoiding what might disturb you — even if he is not knowledgeable in dream interpretation. And as for a person of good judgment and knowledge in dream interpretation, he would tell you the true interpretation to his best knowledge, so that, perhaps, it would contain an admonishment to restrain you from some bad deeds, or glad tidings for which you should be grateful to Allāh (ﷻ).”³

Ibn Hajar (رحمته الله) said:

“If a person relates his good dream to someone whom he dislikes, he may interpret it for him in an unpleasant way, out of hate or envy, and it may then materialize

1 Recorded by at-Tirmithī, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 119).

2 *Faṭḥ ul-Bārī* 12:462.

3 *Sharḥ us-Sunnah* 6:299 and *Ma‘ālim us-Sunan* 4:130-131.

accordingly, or this interpretation may cause him unnecessary distress and sadness.”¹

RELATING THE DREAM TRUTHFULLY

The dreamer should relate his dream to the interpreter truthfully without making up details to complete the description. Otherwise, he may become liable to punishment on Judgment Day. Ibn ‘Abbās and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ (مَنْ كَذَبَ فِي رُؤْيَاهُ) كَلَفَ
أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ يَوْمَ الْقِيَامَةِ، وَلَنْ يَفْعَلَ.»

«Anyone who falsely claims seeing a dream will be required (on Judgment Day) to twist together two grains of barley, which he will not be able to do.»²

And Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مِنْ أَفْرَى الْفَرِيِّ أَنْ يُرَى الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرِيَا.»

«Among the worst forms of falsehoods is that a man would claim that his eyes saw (in a dream) that which they did not truly see.»³

An-Nābulṣī (رحمته الله) said:

“Some scholars say that a person who lies in regard to his dream is like a false claimant of prophethood. This is because the *ḥadīth* indicates that a dream is part of prophethood. Making a false claim regarding that part is like making a false claim regarding the whole.”⁴

¹ *Faṭḥ ul-Bārī* 12:539.

² Recorded by al-Bukhārī (7042).

³ Recorded by al-Bukhārī (7043).

⁴ *Taʿtīr ul-Anām* p. 13.

Aṭ-Ṭabarī (رحمہ اللہ) said:

“Lying about dreams has been dealt with (in the Sunnah) in such a strict way, despite that lying in wakefulness could be much more harmful, because lying about a dream constitutes lying against Allāh and claiming that He has shown the liar something that He did not. Lying against Allāh is worse than lying against the creation because Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا؟ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ، وَيَقُولُ الْأَشْهَادُ: “هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.”﴾ ١ هود ١٨

«Who is more unjust than those who fabricate lies against Allāh? Those will be presented before their Lord, and the witnesses will say, “These are the ones who lied against their Lord. Indeed, Allāh’s curse is upon the wrongdoers.”»¹

Also, lying about dreams constitutes lying against Allāh also because the Messenger (ﷺ) said, «**Dreams are part of prophethood.**»²

RELATING THE DREAM ACCURATELY AND FULLY

The dreamer should relate his dream to the interpreter accurately, without leaving off any details. A part that he may assume to be unimportant or embarrassing might have a major bearing on the interpretation. Al-Qurṭubī (رحمہ اللہ) said:

“Relating the dream should be done in full detail, leaving nothing off — (because interpreting a dream is)

1 Hūd 11:18.

2 Faṭḥ ul-Bārī 12:447.

like closely following a trail.”¹

SUMMARY

The following table summarizes a dreamer's etiquettes as discussed in this section and earlier in the book:

Etiquettes for the Dreamer

1	He should not relate to anyone a terrifying dream or a dream that does not appear to have a valid interpretation.
2	He should relate a good dream only to a trustworthy or learned person.
3	He should relate the dream truthfully.
4	He should relate the dream accurately and fully.

Qualities of the Dream Interpreter

PIETY AND RIGHTEOUSNESS

A true dream interpreter would be adorned with piety and righteousness. He would carry himself righteously and honorably, and would revere Allāh (ﷻ) and avoid attributing to Him false inspirations or messages. His interpretation would agree with texts of the Qur'ān and Sunnah and with the established rules of *ta'bīr*.

KNOWLEDGE AND EXPERIENCE

Some people turn to soothsayers or other ignorant individuals to interpret their dreams. Such individuals will, most certainly, misinterpret the dreams — depriving them of the wisdom and benefit that they may carry.

Again, we cite Abū Hurayrah's (رضي الله عنه) *ḥadīth* that the Prophet (ﷺ) said:

¹ *Al-Mufhim* 6:31.

« لَا تَقْصُوا الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ. »

«Do not relate a dream except to a person of knowledge or concern (for the dreamer).»¹

Ibn ‘Abd il-Barr (رحمته الله) reported that Mālik (رحمته الله) was asked, “Can anyone interpret dreams?” He replied:

“Is prophethood a plaything? No one may interpret a dream except a well-versed person. If he sees good in it, he would tell it; and if he sees something hateful, he would either say good words or remain silent.”

Mālik was then asked, “May he give a pleasant interpretation when he knows that the dream carries a bad meaning, because its outcome will be according to its interpretation?” He replied:

“No! Dreams are part of prophethood, so let no one play with prophethood.”²

Khalīl Bin Shāhīn (رحمته الله) said:

“Dreams should not be narrated except to a versed interpreter. A person not skilled in dream interpretation should avoid interpreting any dreams lest he falls into sinning, because interpretation is similar to giving *fatwā* and is, in reality, a valuable branch of knowledge.”³

A SPECIAL TALENT

Many of the necessary qualities for a dream interpreter are possible to adopt or learn. There is, however, an innate talent that Allāh (رحمته الله) grants to whomever He wills. It is a divine gift that enriches a person's ability to interpret dreams. It enables him to perfect this skill from

1 Recorded by at-Tirmithī, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 119).

2 *At-Tamhīd* 16:73.

3 *Al-Ishārāt fī ‘Ilm il-‘Ibārāt*, p. 645.

youth, and to provide correct interpretations most of the time. Imām ath-Thahabī (رحمہ اللہ) alluded to this when he described Ibn Sīrīn (رحمہ اللہ) by that, “He had divine support in interpreting dreams.”

Ibn ul-Qayyim (رحمہ اللہ) said:

“The skill of dream interpretation depends on the interpreter’s purity, fairness and chastity, honesty, inclination toward truth and virtuous manners and actions, in addition to firm knowledge, pure nature, awareness that is supported by divine guidance, and knowledge about the affairs of people and their situations and practices.”¹

SUMMARY

The following table presents qualities of a good dream interpreter that derive from our discussions in this section and elsewhere in this book.

Qualities of a Dream Interpreter

1	He should be adorned with righteousness and piety.
2	He should have sound knowledge of the Qur’ān and Sunnah.
3	He should be well-acquainted with the <i>ta’bīr</i> of the <i>ṣaḥābah</i> (رحمہم اللہ) and other ‘ <i>ulamā’</i> (رحمہم اللہ).
4	He should be knowledgeable about the sayings of the prophets (رحمہم اللہ) and wise men.
5	He should possess wisdom, mercy, and concern about the people’s well-being.
6	He should have maturity and experience that would enable him to make conclusions based on all the information available to him.
7	He should be humble before Allāh and grateful for the knowledge that He granted him.

¹ *Aqsām ul-Qur’ān*, p. 208.

Etiquettes for the Dream Interpreter

UNDERSTANDING THE DREAM AND AVOIDING HASTE

The interpreter should ask as many questions as necessary to fully understand the dream and the dreamer's background. Then he should take his time to ponder over this information before giving his interpretation.

Ibn Shāhīn (رحمته الله) said:

“The interpreter should not rush to interpret a dream. First, he should understand it, its elements, the amounts of what was seen, the dreamer's situation, his people, his profession, and his manner of living. He should not leave off anything that might guide him in his quest.”¹

Sometimes, knowing just a small additional detail about a dream may completely change the interpretation. For example, Ibn Abī ad-Dunyā reported that a man said to Ibn Sīrīn, “I saw in a dream that I tied my father with a rope and then slaughtered him.” Ibn Sīrīn inquired, “What color was the rope?” He replied, “It was black.” Ibn Sīrīn inquired, “Does he owe you money, or do you owe him money?” He replied, “He owed money to my mother, and then I inherited her.” Ibn Sīrīn concluded, “This, then, was the rope with which you tied him.” The man asked, “But I saw that I slaughtered him.” Ibn Sīrīn inquired, “Did you see blood?” He replied, “No.” Ibn Sīrīn concluded, “This, then, indicates kindness (toward him).”²

KNOWING HIS LIMITATIONS

The interpreter should not feel obliged to interpret every dream presented to him. Rather, he should know his limitations, and should be willing to declare his inability to interpret a dream.

Dream interpretation is a matter of *ijtihād* that may sometimes require long contemplation, and may often lack the necessary elements

¹ *Al-Ishārāt fī ‘Ilm il-‘Ibārāt*, p. 379.

² *Al-Ishrāf*, p. 160.

to reach a conclusion. Deliberately providing a wrong interpretation would constitute a lie against Allāh (ﷻ). Ibn Qutaybah (رحمہ اللہ) said:

“Confirm the truth of what is presented to you, avoid excessiveness, and do not be too proud to say for what perplexes you, ‘I do not know.’ Indeed, Muḥammad Bin Sīrīn was the Imām of people in this field, and yet, what he refrained from interpreting was more than what he interpreted. Qurrah Bin Khālīd told me, ‘I used to attend Ibn Sīrīn when he was asked about dreams, and I estimate that he used to interpret only one dream out of forty.’ ” ¹

WITHHOLDING HARMFUL INTERPRETATIONS

A dream interpreter may sometimes find that providing interpretation for a particular dream would cause harm for the dreamer or others. In this case, he should withhold this interpretation. Al-Qāḍī ‘Iyāḍ (رحمہ اللہ) said:

“It is permissible for the interpreter to remain silent and conceal an interpretation when he finds that it is unpleasant, or that concealing it entails a benefit, or that disclosing it entails harm and *fitnah*.” ²

Hishām Bin Ḥassān (رحمہ اللہ) said:

“Muḥammad Bin Sīrīn would sometimes be asked regarding one hundred dreams, and would only answer the dreamers by saying, ‘Fear Allāh and act righteously in wakefulness: the dreams that you see will not harm you then.’ And he would often say, ‘Indeed, I only respond according to assumption, and assumption is wrong sometimes and right other times.’ ” ³

1 *Ta'bīr ur-Ru'yā*, p. 95.

2 *Ikmāl ul-Mu'lim* 7:226.

3 Reported by Aḥmad (*az-Zuhd* 499) and Abū Nu'aym (*al-Hulyah* 2:273).

SOLICITING NARRATIONS OF DREAMS

A versed dream interpreter may ask people about their dreams so as to interpret them if he can. ‘Abdullāh Bin ‘Umar (رضي الله عنه) reported:

”إِنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ، فَيَقْصُودُهَا عَلَى رَسُولِ اللَّهِ، فَيَقُولُ فِيهَا رَسُولُ اللَّهِ مَا شَاءَ اللَّهُ.“

“Indeed, during the time of Allāh’s Messenger (ﷺ), some of his companions used to have dreams and relate them to him, and he would say (in interpretation) whatever Allāh willed.”¹

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) often said to his companions:

«مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقْصُصْهَا أَعْبَرَهَا لَهُ.»

«Whoever among you had a dream, let him tell it to me so as to interpret it for him.»²

Samurah Bin Jundub (رضي الله عنه) reported that, after the Prophet (ﷺ) prayed *fajr*, he would turn toward the *Ṣaḥābah* and ask:

«هَلْ رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا؟»

«Did any of you have a dream last night?»³

In reference to this *ḥadīth*, Ibn ‘Abd il-Barr (رحمته الله) said:

“This indicates the value and excellence of the knowledge of dream interpretation. Indeed, the Prophet (ﷺ) solicited that dreams be related to him so

1 Recorded by al-Bukhārī (1121, 3740-3741, 7028-7031), Muslim (2479), and others.

2 Recorded by Muslim (2269).

3 Recorded by al-Bukhārī (845, 1143, 1386, 2085, 2719, 3236, 3354, 4674, 6096, 7074) and Muslim (2275). This is also recorded by Mālik and al-Hākim from Abū Hurayrah (رضي الله عنه) and verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 473).

as to interpret them, and to teach his companions how to interpret dreams.”¹

And an-Nawawī (رحمہ اللہ) said:

“This *ḥadīth* indicates the following — Allāh knows best:

- a. It is recommended for the *imām* to turn toward the people praying behind him after the prayer.
- b. It is recommended to ask about dreams and interpret them for people early in the day, because:
 - i. The thoughts are then fresh, having not been scattered by worldly affairs during the day — since the dreamer has recently seen them and nothing has come up to influence his memory,
 - ii. The dreams may call for actions that need to be taken promptly, such as encouraging good and warning against disobedience, and so on.
- c. After the *fajr* prayer, it is recommended to speak in matters of knowledge, interpret dreams, and so on.
- d. It is permissible to sit facing away from the *Qiblah* for the sake of teaching or for other reasons.”²

SUMMARY

In this following table, we present recommended etiquettes for a dream interpreter that derive from our earlier discussions in this section and other parts of this book.

1 *At-Tamhīd* 16:75.

2 *Al-Minhāj* 15:37.

Etiquettes for a Dream Interpreter

- | | |
|----|---|
| 1 | He should show sincerity and submission to Allāh to guide him to the correct interpretation. |
| 2 | He should listen carefully to the dream and understand all its details. |
| 3 | He should inquire about the dreamer's background, and should have the wisdom and ability to distinguish between people's status and condition so as to modify the interpretation accordingly. |
| 4 | He should deal only with dreams that have an apparent value as glad tidings, warnings, or guidance; and should avoid dealing with other dreams that appear to be mixed-up medleys. |
| 5 | He should realize the seriousness of dream interpretation, and that it is at the level of giving <i>fatwā</i> in matters of religion. |
| 6 | He should not rush to interpret a dream before having the chance to fully understand it and ponder over its possibilities. |
| 7 | He should have no hesitation to admit his limited knowledge and inability to interpret dreams that perplex him. |
| 8 | He should use the dream as a chance to advise the dreamer. |
| 9 | He should give the interpretation that he believes to be true, without trying to give a good interpretation for a bad dream. |
| 10 | He may withhold the interpretation of harmful dreams. |
| 11 | He should guard the dreamer's secrets. |
| 12 | He should suppress any conceit about his skill — remembering that any correct interpretation is only by Allāh's guidance and favor. |

Dreaming about the Prophet

THE PROPHET'S PHYSICAL APPEARANCE

The *ṣaḥābah* described the Prophet's (ﷺ) physical appearance in many authentic narrations. For example, Anas (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ، وَلَا أَدَمَ، لَيْسَ بِجَعْدٍ قَطَطٍ، وَلَا سَبَطٍ رَجُلٍ. قُبُضَ وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.”

“Allāh’s Messenger (ﷺ) was of medium height — neither excessively tall, nor short. His skin-color was pinkish — neither excessively white, nor dark. His hair was neither coarse and curled, nor silky-smooth. When he died, his hair was (all black except for) less than twenty white hairs in his head and beard.”¹

From this, and other authentic narrations, we derive the following physical qualities of the Prophet (ﷺ):

- * He had a well-proportioned body, of medium build, and of light skin with a pink hue to it.
- * His face was beautiful, with black eyes and long eyelashes, handsome nose and mouth, and bright and well-spaced teeth.
- * His beard was large and dense. His head-hair would sometimes reach his shoulders and would at other times reach the level of his earlobes. His hair was neither silky-straight nor coarse, but was in between these two extremes. Even when he passed away, all of his hair was black, with only a few white hairs.
- * He had wide shoulders. His shoulders, arms, and torso were hairy. His abdomen was level with his chest.

¹ Recorded by al-Bukhārī (3547-3548, 5900), Muslim (2347), and others.

SEEING THE PROPHET

A true believer loves the Prophet (ﷺ) more than any other human being. This love makes him wish to see him, so as to feast his eyes and heart upon the Prophet's (ﷺ) sublime features. This was only possible, however, for the *ṣaḥābah* (رضي الله عنهم) during the Prophet's (ﷺ) life.

‘Ā’ishah (رضي الله عنها) reported that a man came to the Prophet (ﷺ) and said:

“O Allāh’s Messenger, indeed, you are dearer to me than my own self, my family, and my children. Indeed, I remember you when I am at home, and I find myself impatient to come to you and look at you. And when I think that I and you will die, I realize that when you enter *Jannah*, you will be placed in the high level of the prophets; hence, if I enter *Jannah*, I am afraid I will not be able to see you.”

Allāh (ﷻ) then revealed the *āyah*:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ النساء ٦٩

«Whoever obeys Allāh and the Messenger — those will be with the ones whom Allāh has favored of the prophets, the most truthful, the martyrs and the righteous, and superb are those as companions.»^{1, 2}

This great love for the Prophet (ﷺ) and the strong desire to see him continue to reside in the hearts of true believers throughout time. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ، لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَمِثْلِهِمْ مَعَهُمْ.»

1 An-Nisā’ 4:69.

2 Recorded by aṭ-Ṭabarānī, Ibn Jarīr, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2933).

«By Him in whose hand is Muḥammad's soul, there will come upon you a time when seeing me will be dearer to one of you than his family and wealth — and adding to them what is equivalent (of family and wealth).»¹

Since seeing the Prophet (ﷺ) in this life is not possible after his death, Allāh's (ﷻ), out of His great mercy, has provided an alternative way for this: seeing him in a dream.

SEEING THE PROPHET IN A DREAM

Seeing the Prophet (ﷺ) in a dream can be a true vision — a private and most enjoyable one-on-one session with the created being (ﷻ) who holds our greatest affection.

Abū Hurayrah, Abū Qatādah, Jābir, Anas, Ibn 'Abbās, and other companions (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى لَكَأَنَّما رَأَى فِي اليَقَظَةِ - فَقَدْ رَأَى الْحَقَّ)،
فَإِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ (لَا يَنْبَغِي لَهُ) أَنْ يَتَشَبَّهُ بِي (يَتَحِيلَ بِي -
يَتَمَثَّلُ بِي - يَتَمَثَّلُ فِي صُورَتِي - يَتَزَيَّا بِزَيِّي - يَتَكُونِي).»

«Whoever sees me in a dream has truly seen me (or, it is as though he sees me in wakefulness, and his dream is truthful), because Satan cannot (or, is not allowed to) assume my form (or picture, or resemblance).»²

This *ḥadīth*, with its various narrations, indicates that when a dreamer sees the Prophet (ﷺ) in his dream, his dream is truthful. It cannot be from Satan; rather, it is inspired by Allāh (ﷻ) and delivered by angels. Such a dream carries a message reflecting what would match the Prophet's (ﷺ) attitude — were he to truly meet the dreamer.

At this point, it is important, to note that one of the narrations of

1 Recorded by al-Bukhārī (3589) and Muslim (2364).

2 Recorded by al-Bukhārī (6993-6997), Muslim (2266-2268), and others.

this *ḥadīth* from Abū Hurayrah (رضي الله عنه) says:

“مَنْ رَأَىٰ فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ.”

“Whoever sees me in a dream will see me in wakefulness.”¹

This conflicts with all other narrations from various companions, including Abū Hurayrah himself. Its meaning also conflicts with established texts regarding the Prophet's (ﷺ) death and that no one will see him before Resurrection. Therefore, **this report is odd and unacceptable**, even though it was recorded by al-Bukhārī and Muslim. We see no need to present the arguments by some *‘ulamā* to expain it and reconcile it with other narrations and texts. Al-Albānī (رحمته الله) said:

“I have doubt as to the authenticity of the part, ‘He will see me in wakefulness,’ because the narrators differed in its wording. While al-Bukhārī recorded it this way, Muslim added words that expressed doubt, ‘He will see me in wakefulness, or, **it is as if he sees me in wakefulness.**’ Al-Ḥāfiẓ said, ‘Al-Isma‘īlī recorded this very report as, **“He has seen me (as though) in wakefulness,”** instead of, “He will see me.””²

CONDITION FOR SEEING THE PROPHET

As we stated above, seeing the Prophet (ﷺ) in a dream constitutes a truthful dream and a great blessing that entails showing gratitude to Allāh (ﷻ) for granting it. Such a dream would have true meanings — though they may require interpretation.

This, however, is conditioned by seeing the actual image of the Prophet (ﷺ), as he appeared at some point during his life — and as we described him earlier. Satan is not allowed to assume that image — though he may assume a different image and pretend to the dreamer that he is the Prophet (ﷺ).

1 Recorded by al-Bukhārī (6993) and Muslim (2266).

2 *Aṣ-Ṣaḥīḥah* 6:519.

Yazīd al-Fārisī (رحمته الله) reported that he saw the Prophet (ﷺ) in a dream, so he went to Ibn ‘Abbās (رحمته الله) and mentioned this to him. Ibn ‘Abbās asked him, “Can you describe the man that you saw in your dream?” He replied:

”أُنْعْتُ لَكَ رَجُلًا بَيْنَ الرَّجُلَيْنِ جِسْمُهُ، وَلَحْمُهُ أَسْمَرُ إِلَى الْبَيَاضِ،
أَكْحَلُ الْعَيْنَيْنِ، حَسَنُ الضَّحِكِ، جَمِيلُ دَوَائِرِ الْوَجْهِ، قَدْ مَلَأَتْ
لِحْيَتَهُ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ، قَدْ مَلَأَتْ نَحْرَهُ.”

“I describe a man whose body (height) is between the two men (i.e., between excessive tallness and shortness). His skin is tan but closer to white. He is black-eyed, of a charming smile and handsome face features. His beard spans between the two ears and covers his neck.”

Ibn ‘Abbās (رحمته الله) responded:

”لَوْ رَأَيْتَهُ فِي الْيَقَظَةِ مَا اسْتَطَعْتُ أَنْ تُنْعَتَهُ فَوْقَ هَذَا.”

“Had you seen him in real-life, you would not have been able to describe him any better.”¹

Similarly, Kulayb Bin Shihāb (رحمته الله) reported that he heard the *ḥadīth* about seeing the Prophet (ﷺ) from Ibn ‘Abbās (رحمته الله), so he told Ibn ‘Abbās that he saw the Prophet (ﷺ) in a dream. Ibn ‘Abbās asked him, “Are you sure you saw him?” Kulayb responded, “Yes, by Allāh, I saw him. He resembled al-Ḥasan Bin ‘Alī (رحمته الله).” Ibn ‘Abbās responded, “Yes you saw him, then, because he resembled him.”²

Ibn Rushd (رحمته الله) said:

“The *ḥadīth* does not mean that everyone who sees the Prophet (ﷺ) in a dream truly sees him, because

1 Recorded by Aḥmad, and at-Tirmidhī (in *ash-Shamā’il*). Verified to be *ḥasan* by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2729 and *Mukhtaṣar ush-Shamā’il* no. 347).

2 Recorded by Aḥmad, al-Ḥākim, and at-Tirmidhī (in *ash-Shamā’il*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2729 and *Mukhtaṣar ush-Shamā’il* no. 346).

dreamers may see him in different forms, whereas the Prophet's (ﷺ) appearance and description cannot change. Therefore, the meaning is, 'Whoever sees me according to my appearance upon which Allāh created me, then he has seen me, because Satan cannot take my true form.' We say this because the Prophet (ﷺ) did not say, 'Whoever thinks that he saw me, he has truly seen me,' but he (ﷺ) said, **«Whoever SEES me, he has truly seen me.»**¹

Al-Albānī (رحمته الله) said:

"These *ḥadīths* indicate that it is possible for a dreamer to see the Prophet (ﷺ) after his death, even if the dreamer did not live during his (ﷺ) time. This, however, is conditioned by that he sees him in a form that the Prophet (ﷺ) had at some period of his life. This was the opinion of many '*ulamā'*, as in *Fatḥ ul-Bārī*, and was the opinion Ibn 'Abbās and al-Barā' (رحمته الله) ... Al-Qāḍī recorded with an authentic *isnād* that when someone told Muḥammad Bin Sīrīn, the imām of dream interpreters, that he saw the Prophet (ﷺ) in a dream, he would command him, 'Describe him to me.' If he would then hear a wrong description, he would say, 'You did not see him.'" ²

Ibn 'Uthaymīn (رحمته الله) said:

"When a person sees in a dream a man that he believes to be the Prophet (ﷺ), he should examine the description of that man, and whether it agrees with the Prophet's (ﷺ) description. If it does, it is him; otherwise, it is not, but is from Satan's delusion."³

1 *Al-Ftiṣām* 2:83-84.

2 *Aṣ-Ṣaḥīḥah* 6:517-518.

3 *Sharḥu Riyādh iṣ-Ṣāliḥīn* no. 841.

SEEING THE PROPHET IN A DREAM HAS NO LEGISLATIVE POWER

Obviously, these *ḥadīths* do not mean that seeing the Prophet (ﷺ) in a dream means seeing him in person. Such an incorrect understanding would mean that he can only be seen by one dreamer at any time, that he regularly leaves his grave to meet with dreamers, that everyone who sees him becomes a *ṣaḥābī*, that he would give instructions to supplement his teachings, etc. All of this is rejected by texts of the Qur'ān and Sunnah, and by consensus of the *‘ulamā’*.

Allāh (ﷻ) has completed His religion, and it is not allowed to add any new teachings to it. Allāh (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي،
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ المائدة ٣

«This day I have perfected your religion for you and completed My favor upon you, and have chosen for you Islām as your religion.»¹

Ash-Shāṭibī (رحمته الله) said:

“It is impossible that a person would truly see the Prophet (ﷺ) in a dream and he (ﷺ) would give him an instruction abrogating his *sharī‘ah* that he established during his life. The religion may not be based, after the Prophet’s (ﷺ) death, upon dreams seen during sleep. This is unanimously unacceptable; and seeing such dreams would not lead to any action. We say that they are untruthful, because the Prophet (ﷺ) would not give an instruction that disagrees with the *shar‘*.”²

An-Nawawī (رحمته الله) said:

“Indeed, seeing the Prophet (ﷺ) in a dream is a true vision and not meaningless medleys or a delusion from

1 *Al-Mā'idah* 5:3.

2 *Al-Itiṣām* 2:82.

Satan; yet, it may not be used for establishing a *sharʿī* regulation, because what a dreamer sees during his sleep is not subject to monitoring or verification. In fact, the *ʿulamāʾ* agree that a condition for accepting a witness's narration or testimony is alertness and attentiveness: He should not be oblivious, of weak memory, of frequent errors, or with impaired knowledge — which is not the case for a sleeping person ...

But as for seeing the Prophet (ﷺ) in a dream enjoining good, forbidding evil, or guiding to a beneficial act — there is no doubt that it would be recommended to fulfill this; and this would not be based solely on the dream, but on what has already been established (in Islām).”¹

Ibn ʿUthaymīn (رحمته الله) said:

“The Prophet (ﷺ) would not give an instruction that disagrees with his *sharʿī*ah. Thus, if a man claims that the Prophet (ﷺ), with his correct description, told him (in a dream) to do such a wrong act, this would be a lie from that person.”²

1 *Al-Minhāj* 1:75.

2 *Sharḥu Riyādh iṣ-Ṣāliḥīn* no. 841.

CHAPTER 10

INTERPRETATION PRACTICE

In this chapter, we provide two collections of examples, the first consisting of *āyāt* from the Qurʾān, and the second consisting of *ḥadīths* from the Sunnah. We selected texts containing parables, because parables are the most helpful references for interpreting dream symbols.

Following the texts of each collection, we present a table containing possible interpretations that may derive from the texts. This can be viewed as a practice chapter for the aspiring dream interpreter, as it should also help in grasping some basics of dream interpretation based on the rules that we established in the last chapter. Furthermore, this should help in forming a background for understanding the interpretations included in the next chapter's glossary.

Parables from the Qurʾān

Parables and examples taken from the Qurʾān provide the strongest basis for dream interpretation, and are most frequently found in the writings of the scholars of interpretation.

Ibn ul-Qayyim (رحمته الله) said:

“In general, the Qurʾānic parables provide bases and rules for dream interpretation — for those who know how to implement them. Thus, a person who best understands the Qurʾān would give the best interpretation of dreams, for, indeed, the correct foundations of dream interpretation have only been taken from the niche of the Qurʾān.

For example, a boat indicates safety or trade, wood indicates hypocrites, stones indicate a hard heart, eggs

and garments indicate women, ...”¹

In this section, we first provide a selection of *āyāt* from the Qurʾān that the scholars have used to interpret dream symbols. Following this, we provide a table that summarizes the interpretations that are commonly derived from these *āyāt*.

SELECTION OF ĀYĀT

2:10 ﴿فِي قُلُوبِهِمْ مَّرَضٌ﴾ البقرة ١٠

«There is disease in their hearts.»²

2:19 ﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ﴾ البقرة ١٩

«Or (the hypocrites' example is) like a rainstorm from the sky within which is darkness, thunder and lightning ...»³

2:20 ﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ، كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ﴾ البقرة ٢٠

«The lightning almost snatches away their sight. Whenever it lights up for them, they walk through it.»⁴

2:74 ﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ البقرة ٧٤

«So they (the Israelites' hearts) became like stones or even harder.»⁵

2:187 ﴿هُنَّ لِبَاسٌ لَّكُمْ﴾ البقرة ١٨٧

1 *Īlām ul-Muwaqqiʿīn* 1:155-156.

2 *Al-Baqarah* 2:10.

3 *Al-Baqarah* 2:19.

4 *Al-Baqarah* 2:20.

5 *Al-Baqarah* 2:74.

«They (your wives) are garments for you.» ¹

2:223 نِسَاؤُكُمْ حَرْثٌ لَّكُمْ البقرة ٢٢٣

«Your wives are a place of cultivation for you.» ²

3:103 وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا آل عمران ١٠٣

«And hold firmly, all together, to Allāh's rope.» ³

3:180 سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ آل عمران ١٨٠

«Their necks will be encircled by what they withheld on Resurrection Day.» ⁴

4:128 وَالصُّلْحُ خَيْرٌ النساء ١٢٨

«And settlement is best.» ⁵

5:64 كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ المائدة ٦٤

«Every time they (the Jews) kindled the fire of war (against you, O Muḥammad), Allāh extinguished it.» ⁶

16:7 وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بَشِقِّ الْأَنْفُسِ النحل ٧

«And they (the livestock animals) carry your loads to a land you could not have reached except with difficulty to yourselves.» ⁷

1 Al-Baqarah 2:187.

2 Al-Baqarah 2:223.

3 Āl-Imrān 3:103.

4 Āl-Imrān 3:180.

5 Al-Nisā' 4:128.

6 Al-Mā'idah 5:64.

7 An-Nahl 16:7.

20:27-28

﴿وَأَحْلُلْ عُقْدَهُ مِّنْ لِّسَانِي ۖ يَفْقَهُوا قَوْلِي﴾ طه ٢٧-٢٨

«(Mūsā implored Allāh,) “And untie the knot from my tongue that they (Pharaoh and his people) may understand my speech.”»¹

21:87

﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن: “لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ،

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.”﴾ الأنبياء ٨٧

«And he (Yūnus) called out from within the deep darkness (of the whale's stomach), “There is no (true) god except You — exalted are You. Indeed, I have been of the wrongdoers.”»²

26:33

﴿وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ﴾ الشعراء ٣٣

«And he (Mūsā) drew out his hand, and, lo! — It appeared (shining) white to the observers.”»³

26:173

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا، فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾ الشعراء ١٧٣

«And We rained upon them (Lūṭ's people) a rain (of stones), and evil was the rain for those who had been warned.»⁴

27:82

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ﴾ النمل ٨٢

«And when the word (i.e., Decree) will come to pass against them (near the Last Hour), We will bring for them, out from the earth, a creature that will speak

1 *Ṭā Hā* 20:27-28.

2 *Al-Anbiyā'* 21:87.

3 *Ash-Shu'arā'* 26:33.

4 *Ash-Shu'arā'* 26:173.

to them.»¹

28:35 «سَنَشُدُّ عَضُدَكَ بِأَخِيكَ.» القصص ٣٥

«(Allāh said to Mūsā,) “We will strengthen your arm with your brother.”»²

28:76 «وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ» القصص ٧٦

«We gave him (Qārūn) such treasures that their keys (alone) would burden a band of strong men.»³

29:15 «فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ» العنكبوت ١٥

«But We saved him (Nūh) and the companions of the ship.»⁴

37:49 «كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ» الصافات ٤٩

«It is as if they (the women of *Jannah*) are hidden (ostrich) eggs (i.e., well-preserved).»⁵

49:12 «أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا؟ فَكَرِهْتُمُوهُ.» الحجرات ١٢

«Would one of you like to eat the flesh of his dead brother? You would detest it.»⁶

50:9 «وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا» ق ٩

«And We have sent down blessed rain from the

1 *An-Naml* 27:82.

2 *Al-Qaṣaṣ* 28:35.

3 *Al-Qaṣaṣ* 28:76.

4 *Al-'Ankabūt* 29:15.

5 *Aṣ-Ṣaffāt* 37:49.

6 *Al-Hujurāt* 49:12.

sky.» ¹

54:27 ﴿إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَّهُمْ﴾ القمر ٢٧

«We are surely sending the she-camel as a trial for them (the tribe of Thamūd).» ²

60:7 ﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً﴾ المتحنة ٧

«Perhaps Allāh will bring about mutual affection between you (believers) and those whom you now face as enemies.» ³

63:4 ﴿كَأَنَّهُمْ خُشْبٌ مُّسَنَّدَةٌ﴾ المنافقون ٤

«They (the hypocrites) are like lined up timbers.» ⁴

72:16-17 ﴿لَأَسْقِيَنَّهُمْ مَّاءً غَدَقًا ۖ لَّنُقْتِرَنَّهُمْ فِيهِ﴾ الجن ١٦-١٧

«(If people are obedient) We would give them abundant rain, so as to try them.» ⁵

INTERPRETATIONS DERIVED FROM THESE ĀYĀT

The following table provides possible interpretations that the 'ulamā' commonly derive from the above texts.

Āyah(s)	Object in a Dream	Possible Interpretation
2:10	Illness	Hypocrisy
2:19	Thunder & darkness	Rain, fertility

¹ Qāf 50:9.

² Al-Qamar 54:27.

³ Al-Mumtaḥinah 60:7.

⁴ Al-Munāfiqūn 63:4.

⁵ Al-Jinn 72:16-17.

<i>Āyah(s)</i>	Object in a Dream	Possible Interpretation
2:20	Thunder	Fear, hardship, possible benefit
2:74	Stone	Hardness of heart
2:187	Garment	Spouse
2:223	Earth	Woman, wife
3:103	Rope	Covenant
3:180	Ring around neck	Stinginess
4:128	Settlement	Goodness, bounty
5:64	Fire	Unsuccessful call to war
16:7	Riding animals	Travel
20:27-28	Tied tongue	Attaining eloquence, knowledge
21:87	<i>Tasbīḥ</i>	Alleviation of distress
26:33	White hand	Power, evidence
26:173	Rain	Punishment or difficulty
27:82	Speaking to a beast	Death
28:35	Severing the Arm	Losing a close brother
28:76	Key	Treasure
29:15	Ship	Safety
37:49	Eggs	Women
49:12	Eating Flesh	Backbiting
50:9	Rain	Blessing, facility
54:27	She-camel	Trial, distress
60:7	Enmity	Affection

<i>Āyah(s)</i>	Object in a Dream	Possible Interpretation
63:4	Wood	Hypocrisy
72:16-17	Water	Trial

Parables from the Sunnah

Parables and examples taken from the authentic Sunnah complement those of the Qur'ān as a foundation for dream interpretation. Hence, *ḥadīths* of the Prophet (ﷺ) are also frequently employed in the writings of the scholars of interpretation.

However, we often find in those writings interpretations that are based on weak or fabricated narrations. This makes it necessary to investigate the validity of many interpretations.

Obviously, using weak narrations in dream interpretation is not as objectionable as it would be in establishing *'aqīdah* or *fiqh* issues. Yet, weak narrations should only be treated as common sayings or poetry, which makes their analogies at an inferior level than analogies to authentic texts.

In this section, we first provide a selection of authentic *ḥadīths* that the scholars have used to interpret dream symbols. Following this, we provide a table that summarizes the interpretations that are commonly derived from these *ḥadīths*.

SELECTION OF *ḤADĪTHS*

1. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَيْسَ لَنَا مَثَلُ السَّوِّ، مَثَلُ الْعَائِدِ فِي هِبَتِهِ (صَدَقَتْهُ)
كَمَثَلِ الْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ فَيَأْكُلُهُ.»

«We (Muslims) should not present a bad example; a person who gives a gift (or charity) and then takes it back is like that of a dog who vomits and then takes

back his vomit and eats it.»¹

2. Anas and 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْآيَاتِ مَثَلُ حُرَزَاتٍ مَنْظُومَاتٍ فِي سِلْكٍ،
فَإِذَا انْقَطَعَ السِّلْكُ تَبَعَ بَعْضُهَا بَعْضًا.»

«The parable of the signs (of the Hour) is like beads connected together with a string. Once the string is cut, they will start falling, one after the other.»²

3. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْبَخِيلِ وَمَثَلُ الْمُنْفِقِ (الْمُتَصَدِّقِ) كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ (جُبَّتَانِ) مِنْ حَدِيدٍ مِنْ لَدُنْ قَدَمَيْهِمَا حَتَّى تَرَاقِيَهُمَا. فَأَمَّا الْبَخِيلُ، فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا انْضَمَّتْ (لَزَقَتْ) كُلُّ حَلْقَةٍ مَكَانَهَا (قَلَصَتْ عَلَيْهِ وَأَنْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا)، وَأَنْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ، فَهُوَ يَوْسَعُهَا وَلَا تَتَّسِعُ. وَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ شَيْئًا إِلَّا أُنْبَسَطَتْ عَنْهُ (مَرَّتْ عَلَى جِلْدِهِ) حَتَّى تُجِنَّ بَنَانُهُ وَتَعْفُو (تُعْفِي - تُغْشِي) أَثَرَهُ.»

«The parable of a stingy person compared to that of a charitable person is like two men wearing iron mail-chain outfits from toe to collarbone. As for the stingy person, whenever he wants to give charity, the rings shrink together over his body and tie his hands to his neck, and his attempts to spread the rings fail. And as for the charitable person, whenever he gives charity, the rings expand away from his body, so the outfit even covers (protects) his fingertips and hides

1 Recorded by al-Bukhārī (2589, 2622), Muslim (1622), and others.

2 Recorded by Aḥmad and al-Ḥākim. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 1762).

his footsteps (i.e., brings him forgiveness).» ¹

4. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَالْجُنَادِبُ يَقَعْنَ فِيهَا، وَهُوَ يَزْعُمُ أَنْ يَغْلِبَنَّهُ فَيَفْتَحِمْنَ فِيهَا، فَأَنَا آخِذٌ بِحُجْرِكُمْ عَنِ النَّارِ، وَهُمْ يَفْتَحِمُونَ فِيهَا.»

«Indeed, my parable with people is like that of a man who lit a fire: as soon as it lit the area around him, butterflies and moths started falling into it; and even though he would push them away, they would evade him and fall into it. Thus, I am holding you from falling into the fire, while they (the other people) insist on falling into it.» ²

5. Jundub Bin ‘Abdillāh and Abū Barazah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ مَثَلُ السَّرَاجِ (الْفَتِيلَةِ)، يَضِيءُ لِلنَّاسِ وَيَحْرَقُ نَفْسَهُ.»

«The example of a learned man who teaches people good, but not himself, is like that of a lantern's wick (or candle) that gives light to people while it burns itself.» ³

6. Ibn Mas‘ūd and Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا لِي وَلِلدُّنْيَا؟ إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا، كَمَثَلِ رَاكِبٍ

1 Combined from reports recorded by al-Bukhārī (1443-1444, 2917, 5299, 5797), Muslim (1021), and others.

2 Recorded by al-Bukhārī (3426, 6483), Muslim (2284), and others.

3 Recorded by at-Ṭabarānī and aḍ-Ḍiyā’. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* nos. 5831, 5837 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* nos. 130-131).

قَالَ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ حَارٍّ ثُمَّ رَاحَ وَتَرَكَهَا .

«What do I have to do with the worldly life (*dunyā*)? My example with *dunyā* is like that of a traveler who takes a nap under a tree during a hot day, and then departs and leaves it behind him.» ¹

7. ‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ يُبْغِضُ الْبَلِيعَ مِنَ الرِّجَالِ الَّذِي يَتَحَلَّلُ بِلسَانِهِ كَمَا يَتَحَلَّلُ الْإِبَاقِرُ.»

«Indeed, Allāh (ﷻ) hates an artificially eloquent man who rolls his tongue (i.e., backbites or establishes falsehood) like cows roll their tongues to eat (grass).» ²

8. Abū Hurayrah, Ubayy Bin Ka‘b, and others (رضي الله عنهم) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ ثَفِيئُهَا، فَإِذَا اعْتَدَلَتْ ثَلَقَى بِالْبَلَاءِ. وَمَثَلُ الْمُنَافِقِ (الْفَاجِرِ) كَمَثَلِ شَجَرَةِ الْأَرْزِ الصَّمَاءِ، مُعْتَدِلَةٌ لَا تَهْتَزُّ، حَتَّى تَسْتَحْصِدَ (يَقْصِمُهَا اللَّهُ إِذَا شَاءَ).»

«The example of a believer is like that of a soft plant (or ear of wheat) — whichever direction the wind blows at it, it makes it bend down (in submission); and when it stands straight, it is afflicted with trials.

And the example of a hypocrite (or corrupt) is like that of a hardy and straight cedar tree that never shakes — until Allāh breaks it down altogether, whenever He wills.» ³

1 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* nos. 5668-5669 and *aṣ-Ṣaḥīḥah* nos. 438-439).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 880).

3 This is combined from reports by al-Bukhārī (5643-5644, 7466), Muslim (2809-2810), and others.

9. Jābir Bin ‘Abdillāh (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الصَّلَوَاتِ الْخَمْسِ، كَمَثَلِ نَهْرٍ جَارٍ عَذْبٍ عَلَى بَابٍ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَا يُبْقِي ذَلِكَ مِنَ الدَّنَسِ؟»

«The example of the five prayers is like that of a river of sweet water running at the door of your house, and you bathe in it five times a day. So what dirt could possibly remain on you?» ¹

10. Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْقَلْبِ كَرِيْشَةٍ مُلْقَاةٍ بِأَرْضٍ قَلَاةٍ، تُقَلِّبُهَا الرِّيحُ ظَهْرًا لِبَطْنٍ.»

«A heart's example is like that of a feather in a desert land, with winds tossing it up and down.» ²

11. Al-Muqḍād Bin al-Aswad (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَقَلْبُ ابْنِ آدَمَ أَسْرَعُ تَقَلُّبًا مِنَ الْقِدْرِ إِذَا اسْتَجْمَعَتْ غَلْيَانًا.»

«A human being's heart surely turns over (or fluctuates) more than a strongly boiling pot (of water).» ³

12. Abū Mūsā and Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرَجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ؛ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ، كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا؛ وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ، رِيحُهَا

¹ Recorded by Muslim (668) and Aḥmad.

² Recorded by Ibn Mājah (88), al-Baghawī, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 99 and *Ṣaḥīḥ ul-Jāmi'* no. 5833).

³ Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1772).

طَيِّبٌ وَطَعْمُهَا مُرٌّ؛ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ،
طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا. «

‘The example of a believer who reads Qur’ān is like that of a sweet citrus fruit: it has a good smell and taste.

The example of a believer who does not read Qur’ān is like that of a date fruit: it has a good taste, but no aroma.

The example of a corrupt (or hypocritical) person who reads Qur’ān is like that of a basil plant: it has a good smell, but bitter taste.

And the example of a corrupt (or hypocrite) person who does not read Qur’ān is like that of a colocynth fruit, it has a bitter taste, and no aroma.»¹

13. Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْجَلِيسِ الصَّالِحِ، كَمَثَلِ صَاحِبِ الْمِسْكِ: إِنْ لَمْ يُصْبِكْ مِنْهُ شَيْءٌ، أَصَابَكَ مِنْ رِيحِهِ؛ وَمَثَلُ جَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْكَبِيرِ: إِنْ لَمْ يُصْبِكْ مِنْ سَوَادِهِ، أَصَابَكَ مِنْ دُخَانِهِ. «

‘A righteous companion’s example is like that of a musk merchant: even if you do not receive anything from him (as a gift or purchase), his (musk’s) aroma would still reach you.

And a bad companion’s example is like that of a bellows blower (i.e., blacksmith): even if his (fire’s) soot does not reach you, his smoke would.»²

14. ‘Abdullāh Bin ‘Amr and Abū Ruzayn (رضي الله عنه) reported that the Prophet (ﷺ) said:

¹ Recorded by al-Bukhārī (5020, 5059, 5427, 7560), Muslim (797), and others.

² Recorded by al-Bukhārī (2101, 5534), Muslim (2628), and others.

«مَثَلُ الْمُؤْمِنِ مَثَلُ النَّحْلَةِ، إِنْ أَكَلَتْ طَيْبًا، وَإِنْ وَضَعَتْ
وَضَعَتْ طَيْبًا، وَإِنْ وَقَعَتْ عَلَى عُودٍ نَخِرٍ لَمْ تَكْسِرْهُ.»

«A believer's parable is like that of a bee: it only eats good (flowers) and only drops good (honey); and if it stands on a weak twig, it does not break it.»¹

15. 'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ مَثَلُ سَبِيكَةِ الذَّهَبِ، إِنْ نَفَخْتَ
عَلَيْهَا احْمَرَّتْ، وَإِنْ وُزِنَتْ لَمْ تَنْقُصْ.»

«A believer's parable is like that of a gold nugget: if you blow at it, it becomes shinier; and if it is weighed, it does not show any loss.»²

16. 'Abdullāh Bin 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ، مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ.»

«A believer's example is like that of a palm tree: any part that you cut from it would benefit you.»³

17. An-Nu'mān Bin Bashīr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحِمِهِمْ، وَتَعَاطُفِهِمْ. مَثَلُ الْجَسَدِ
إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.»

«The example of the believers — in their mutual

1 Recorded by al-Bayhaqī (in *Shu'ab ul-Īmān*), Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* nos. 5846-5847 and *aṣ-Ṣaḥīḥah* nos. 355, 2288).

2 Recorded by Ibn Ḥibbān, Aḥmad, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 5846 and *aṣ-Ṣaḥīḥah* no. 2288).

3 Recorded by aṭ-Ṭabarānī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2285 and *Ṣaḥīḥ ul-Jāmi'* no. 5848).

affection, mercy, and compassion — is like that of one body: if one of its organs is afflicted, the whole body rushes to its support by sleeplessness and fever.»¹

18. ‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، لَا تَدْرِي أَيُّهُمَا تَتَّبِعُ.»

«A hypocrite's parable is like that of a confused goat between two flocks, it joins this one for some time, and that one for some time — not knowing with which of the two flocks it should remain.»²

19. Anas, ‘Ammār, and other companions (رضي الله عنهم), reported that the Prophet (ﷺ) said:

«مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ، لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ.»

«The example of my *Ummah* is like that of rainfall — it is not possible to tell which is better: its start or its end.»³

20. Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ (طَيِّبَةٌ) قَبِلَتِ الْمَاءَ، فَأُثْبِتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَفَنَعَ اللَّهُ بِهِ النَّاسَ، شَرِبُوا مِنْهَا، وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى،

1 Recorded by al-Bukhārī (6011), Muslim (2586), and others.

2 Recorded by Muslim (2784), an-Nasā’ī, and others.

3 Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2286 and *Ṣaḥīḥ ul-Jāmi’* no. 5854).

إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ
فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ
يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.»

«The parable of the guidance and knowledge with which Allāh sent me is like that of a heavy rain falling on different grounds. ① Some grounds are fertile, so they accept the water and produce grass and vegetation abundantly. ② Other grounds are barren, but capable of holding the water, so Allāh benefits people with it — drinking, irrigating, and watering their cattles. And ③ other grounds are bottomless, unable to hold water or produce vegetation.

This, therefore, is ① the example of those who attain an understanding in Allāh's religion, and benefit from that with which Allāh sent me, so they learn and teach it; (and ② the example of those who convey the knowledge); and ③ the example of those who do not raise their heads with that (knowledge), nor accept Allāh's guidance with which I was sent.»¹

21. Jābir and Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا، فَأَحْسَنَهَا، وَأَكْمَلَهَا،
وَأَجْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبَنَةٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ
يَطُوفُونَ بِالْبُنْيَانِ، وَيَعْجَبُونَ مِنْهُ، وَيَقُولُونَ: "لَوْ تَمَّ مَوْضِعُ
هَذِهِ اللَّبَنَةِ." فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبَنَةِ.»

«My example among the prophets is like that of a man who built a house — perfecting, completing, and beautifying it, except that he left a place for one

¹ Recorded by al-Bukhārī (79), Muslim (2282), and others.

brick empty. As people walked around the house admiring it, they would say, "We only wish this last brick was filled." So my example among the prophets is like that missing brick.»¹

22. Abū Mūsā al-Ash'arī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: "يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بَعَيْنِي، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالْتَجَاءُ النَّجَاءُ." فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَذْلَجُوا، وَأَنْطَلَقُوا عَلَى مَهْلِهِمْ فَانْجَوْا، وَكَذَّبَتْهُ طَائِفَةٌ مِنْهُمْ، فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ، فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ.»

«The example of me and of that with which Allāh sent me is like that of a man who came (rushing) to his people and called out, "O my people! Indeed I have seen the (enemies') army with my own eyes, and indeed, I am your 'naked warner'², so save yourselves, save yourselves." A part of his people heeded him and departed under the cover of night, traveling at their ease, and were saved. The other part of his people belied him and stayed where they were. So the army attacked them in the morning, invading their land and destroying them. This, then, is the example of those who heed me and follow that which I brought, and those who reject me and deny the truth that I brought.»³

1 Recorded by al-Bukhārī (3534-3535), Muslim (2286-2287), and others.

2 A 'naked warner' in old Arabic means a warner who comes hurriedly to warn people about a major disaster, without having the time to get dressed, or because his clothers have been ripped off his body, or because he has undressed to stress the urgency of his warning.

3 Recorded by al-Bukhārī (6482, 7283), Muslim (2283), and others.

INTERPRETATIONS DERIVED FROM THESE ḤADĪTHS

It is possible to derive numerous dream interpretations from the above texts. In the following table, we only present a selection of possible interpretations that the ‘*ulamā*’ commonly derive from them. “Ref.” refers to the *ḥadīth*’s number in the above narrations.

Ref.	Object in a Dream	Possible Interpretation
1	Vomit	Money or gift
	Eating vomit	Taking back a gift
2	Necklace of beads	Signs or tribulations
	Necklace breaking	Coming of consecutive tribulations
3	Wearing tight or shrinking clothes	Stinginess or withholding charity
	Wearing clothes that expand or cover the tracks	Generosity, charitability, protection from harm and sins
4	Lighting a fire	Providing blessing and guidance
	Entering into fire	Committing sin or accepting <i>fitnah</i>
	Averting others from fire	Calling to Sunnah, warning from <i>bid‘ah</i> and sin
5	Holding a lamp	Teaching people
	Lamp burning the hand	Not implementing one’s own teachings
6	Riding	Travel
	Tree	<i>Dunyā</i> , passing enjoyment
	Sleeping	Rest, not caring about <i>dunyā</i> , temporary residence

Ref.	Object in a Dream	Possible Interpretation
7	Cow	Speaker
	Rolling the tongue	Abused eloquence, backbiting, lying
	Grass	Gossip material
8	Soft plant or ear of wheat	A believer
	Bending to the wind	Submission to Allāh
	Cedar or large pine tree	Hypocrite, corrupt man, disbeliever
	Being unaffected by the wind	Approaching death
9	Small stream	Meager prayer
	Wide river	Abundant prayer
	Bathing in a river	Repentance from sins
10	Feather	A believer
	Tossing feathers	Doubtful hearts
11	Boiling liquid	A trial
	Pot of boiling liquid	A doubtful heart
12	Sweet citrus fruit	A righteous believer
	Date fruit	A believer
	Basil	A hypocrite
	Colocyath	A disbeliever
	Nice aroma	Reciting Qur'ān and doing good deeds
	Taste	Sweet: <i>Īmān</i> and sincerity; bitter: disbelief and hypocrisy

Ref.	Object in a Dream	Possible Interpretation
13	Musk merchant	A good companion
	Blacksmith	A bad companion
	Musk	Righteousness, blessing, good reputation
	Bellows, fire, smoke	Wrongdoings, harm, bad reputation
14	Bee	A believer
	Flowers, honey	Goodness and blessings
15	Gold nugget	A believer
	Blowing, weighing	Trial
16	Palm tree	A believer
	Taking a palm fruit or branch	Acquiring goodness and blessing
17	Fever or restlessness	A relative or friend having a problem
18	Confused person	Hypocrite
19	Rain	Blessings, righteous Muslims
20	Rain	Knowledge and guidance
	Response to rain in a particular land	<u>Producing vegetation</u> : someone in that land acquiring knowledge; <u>holding the water</u> : someone helping in conveying knowledge; <u>dissipating the water</u> : rejection of knowledge and guidance
21	Brick house	Teachings of the prophets
	A prominent brick	The Prophet's (ﷺ) Sunnah
22	Incoherent shouting among people	Warning against sinning, calling to the Sunnah

CHAPTER 11

GLOSSARY OF DREAM SYMBOLS

Introduction

SOURCE

In this chapter, we present possible interpretations for a selection of common dream symbols.

The interpretations, extracted from books written by various scholars of *ta'bīr*, are largely based on our earlier discussions in this book, especially in Chapter 9. They often draw from dreams interpreted by the Prophet (ﷺ), his companions (رضي الله عنهم), or the early *salaf*. Furthermore, they employ many parables and examples from the Qur'ān and Sunnah, as we demonstrated in the last chapter.

The dream symbols in the following sections are organized by subject, and the sections are arranged alphabetically. The subsections are also arranged alphabetically within each subject.

WARNING AND DISCLAIMER

We would like to emphasize here that the interpretations in this chapter should not be taken as absolute meanings for specific dreams. Rather, they are mere guides that may be incorporated, together with other rules of interpretation that we discussed earlier, to produce a reasonable interpretation — which can only be correctly done by skilled dream interpreters.

Ibn 'Uthaymīn (رحمته الله) said in regard to the books that are published as collections of dream interpretations:

“These books are not divine revelations, but are (at best) opinions that may be right or wrong. Furthermore, dreams may appear to be similar (to each other), but would have different realities (i.e., interpretations), in

accordance with the dreamer, time, and location.

I advise my Muslim brothers not to acquire these books or read them. Rather, when a person has a dream, let him follow the Prophet's (ﷺ) instructions: If it is a pleasant dream of apparent goodness, such as being told that he will enter *Jannah*, let him relate it to those whom he likes. And if it is an unpleasant dream, let him seek Allāh's protection from it and refrain from relating it to anyone, whether an interpreter or otherwise, because it would not harm him then, with Allāh's permission.”¹

And at-Tuwayjirī (رحمته) said:

“Many books of dream interpretation, attributed to Ibn Sīrīn and other authors, have been published. There is no benefit in studying or searching in these books, because they would confuse the thoughts, and may bring worry and distress to those who see unpleasant dreams. Furthermore, some of those who have no knowledge of dream interpretation may make themselves authorities of dream interpretation according to these books, arriving at conclusions that are contrary to the correct ones, and fabricating lies through their ignorance.”²

Even dream interpretations by the prophets (ﷺ) may not be taken as unique answers for every dream containing similar elements, because they varied in different situations (Ex., the Prophet (ﷺ) interpreted the cows as the killed companions while Yūsuf (ﷺ) interpreted them as years). Ibn Baṭṭāl (رحمته) said:

“Dream interpretation originates from the prophets (ﷺ), and was revealed to them. But what is reported from them, though it is the foundation (of *ta'bīr*), cannot be generalized for all dreams. Rather, the experts in this

1 *Fatāwā Nūr 'alad-Darb* 2:483-484.

2 *Ar-Ru'yā*, p. 169-170.

field should only use those reports as evidence according to their understanding.”¹

Therefore, the following interpreted symbols are a first iteration that the reader may wish to consult before presenting his dream to a skilled dream interpreter.

Ailments and Injuries

SICKNESS

- * Sickness: hypocrisy.
- * Medicine: benefit and blessing.
- * A person in strong convulsions: eater of *ribā*.

BLOOD

- * Blood covering body and garments without a wound: unlawful earnings.
- * Blood on a garment: fabricated lies.
- * Nose bleeding: loss of status or capital.

VOMIT

- * Vomiting a clean and pleasant-smelling vomit: true repentance.
- * Vomiting an ugly and bad-smelling vomit: harm or wrongdoing; exposing secrets.
- * Vomiting milk: deviation from *fiṭrah*.

Animals

BIRDS

- * Predator birds: represent rule or status in accordance with their

¹ Reported by al-Manāwī in *Fayḍ ul-Qadīr*, ḥadīth no. 4501.

type and strength, the eagle being the best, followed by the hawk.

- * Owl: a thief; a weak person.
- * Crow: evil or deceitful man; liar.
- * Chicken: a blessed woman.
- * Rooster: a caller to prayer.
- * Dove or pigeon: a woman.
- * Egg: a woman.

CAMELS

- * Camel: an influential man; travel.
- * Female camel: a woman; travel; possessions; a house.
- * Camel's calf: a child.
- * Struggling with a camel: fighting an enemy.
- * Unfamiliar camels entering a town: attack of an enemy; flood; disease.
- * Milking a female camel: receiving good (lawful) money from a woman.

CATTLE

- * Bull: a large or influential man, his power corresponding to the size of the bull's horns.
- * Cow: year; a woman; a righteous person.
- * Slaughtering a cow: killing a good man.
- * Milking a cow: increase in wealth.
- * Pregnant cow: fertile year.
- * Ram: a noble, wealthy, and respected man.
- * Killing a ram: sacrifice and repentance; acceptable deeds; conquering a great man; acquiring wealth.
- * Ewe: a noble woman.
- * Goats: same as sheep (ram and ewe), but of a lower status.
- * Any parts of a sheep or goat: wealth and benefit.

MARINE ANIMALS AND AMPHIBIANS

- * Large fish: gain of wealth; a woman.
- * Small fish: worries and distress.

- * Whale: imprisonment ending with release.
- * Frog: A pious man; in large number: punishment from Allāh.

PREDATOR ANIMALS

- * Lion or tiger: a very powerful enemy.
- * Leopard or cheetah: a powerful and fast enemy.
- * Wolf or coyote: an oppressing ruler; a daring robber.
- * Hyena: a subdued enemy; an evil woman.
- * Pig: an evil and heavy enemy.
- * Cat or fox: a thief.
- * Dog: an enemy of limited power; a submissive friend; a helper; a guard.
- * Hide of a predator: inheritance of an opponent, with value corresponding to the animal's power.
- * Bite of a predator or dog: harm from an enemy.
- * Barking of a dog: bad and unpleasant words.

PREY ANIMALS, ELEPHANTS

- * Zebras, deer, and other prey animals: men who have departed from the community of Muslims and followed their desires.
- * Hunting a doe: marrying a woman.
- * Hunting a buck: wealth and gain.
- * Calf of a wild animal: a child.
- * Any part of a prey animal: gain and benefit.
- * Rabbit: a coward.
- * Elephant: a great man of power and authority.
- * Taking any part of an elephant: attaining power and wealth.
- * Riding an elephant to war: loss and defeat.

REPTILES AND INSECTS

- * Snake: a secret and harmful enemy.
- * Snake entering one's house: a relative hiding enmity.
- * Snake's bite: harm from an enemy.
- * Turtle: a hard-working man; a scholar.
- * Crocodile: a sly enemy.

- * Mouse: an evil woman.
- * Scorpion: an ignorant and undiscerning enemy.
- * Ants: weak, blessed, hard-working people; in large number: soldiers.
- * Bees: beneficial, blessed people.
- * Locusts: soldiers causing harm and damage.
- * Buzzing flies or wasps: talkative lowly people.

RIDING ANIMALS

- * Riding an animal: marrying a person that is represented by it (according to the following list); attaining honor and status corresponding to the animal's status (as below).
- * Horse: a person with dignity, status, and power.
- * Length of the tail of one's horse: number of his followers or subjects.
- * Horse bucking or jolting under a person: committing a great sin.
- * One riding a flying horse: attaining great honor in this life and the next; traveling.
- * Mare: a woman; wife.
- * Mule: a strong man of low descent.
- * Donkey: travel; indication of one's future — good or bad, depending on the condition of the donkey.
- * Braying of a donkey: unpleasant words.

Body Parts and Physical Qualities

FACE AND BEARD

- * Face: status and dignity.
- * Nose: honor and pride.
- * Eyes or sight: condition of one's religion and guidance.
- * Lips: one's helpers or servants.
- * Tongue: one's eloquence and persuasiveness.
- * Teeth: one's close relatives (children, siblings, cousins, etc.)
- * Long beard: elevation of status; adherence to the Sunnah.
- * Excessively long beard: worry and distress.

- * Shaving or losing the beard: loss of status among people; departure from the Sunnah; sinning.
- * Trimming the mustache: adherence to the Sunnah.
- * Long mustache: departure from the Sunnah.

HAIR OF THE BODY

- * Shaving or removing the armpit, or pubic hair: adherence to the Sunnah.
- * Other body hair: one's wealth or trade — level of success in proportion with amount of hair.

HANDS AND ARMS

- * Arm: a brother; ability; wealth.
- * Losing an arm: losing a brother or a close friend.
- * Hand tied to the neck: refraining from disobeying Allāh (ﷻ).
- * Increase in the arm's length: increase in wealth and charity.
- * Fingers: nephews and nieces; the five daily prayers.
- * Nails: one's ability to do things.
- * Short nails: adherence to the Sunnah.

HEAD, NECK, AND HAIR

- * Head: a superior (father, older brother, master, ruler, etc.); wealth.
- * Forehead: honor and pride.
- * Ears or hearing: condition of one's religion and obedience to Allāh.
- * Shaving the head's hair: losing wealth; going for *ḥajj* or *'umrah*.
- * Growing the head's hair: increase in status or wealth.
- * The head's hair covering the face: worry and distress.
- * Combing the head or beard: relief of distress.
- * The hair's color white instead of black: respect and dignity.
- * The hair's color black instead of white: regaining health and strength; deviation.
- * Length of the neck: condition of one's trust and faith — the longer the better.

SKIN AND PHYSIQUE

- * Skin turning dark: increase in dominance or wealth.
- * Increase in height: righteousness.
- * Chest: condition of one's patience — the wider the better.
- * Rib: wife.
- * Lower back: children.
- * Body appearing stronger or fuller than normal: increase in one's wealth, health, or religion (and vice versa).

THIGHS AND FEET

- * Thighs: clan or close relatives.
- * Knees, shins, and feet: wealth, livelihood, and means of earning.
- * Exposing the *'awrah* without concern from the dreamer or others in his dream: relief of distress; recovery from illness; removal of sins.
- * Exposing the *'awrah* for people to look at: exposing one's secrets; loss of modesty or *īmān*.

Clothing, Jewelry, and Furnishings**CARPET, CURTAINS, PILLOWS**

- * Carpet's size and condition: condition of one's worldly life (a wide and open carpet represents easy and pleasant living, etc.)
- * Carpet's thickness: age — longer with a thicker carpet.
- * Curtains or blinds: cover and protection; distress and gloom.
- * Pillows and cushions: servants and maids.

COLOR OF GARMENTS, BEDSPREADS, ETC.

- * White: goodness and righteousness.
- * Green: blessing; may indicate entering *Jannah*.
- * Red: reputation and fame.
- * Black: wealth and status.
- * Yellow: illness and distress.

- * Saffron (bright orange-yellow): *bid'ah* (for men only).

GARMENTS

- * Wearing a new garment: getting married.
- * Man wearing silk or gold: attaining worldly status or wealth; committing a *bid'ah*; unlawful earnings.
- * Woman wearing silk or gold: attaining wealth; marriage.
- * Wearing a long shirt: having strong faith.
- * Cheap garments: limited wealth and status.
- * Wearing ugly and worn-out garments: death; poverty; bad faith.
- * Wearing clean and white garments: good condition of religion and life.

HEAD ATTIRE

- * Wearing a turban: attaining a position of leadership
- * Cap or hat: represents one's superior (father, chief, ruler, etc.)
- * Woman's head-cover: represents her husband (or her father, if she is unmarried).

JEWELRY AND COINS

- * Jewelry: honor and status for both men and women; *bid'ah*, misguidance, or distress if a man wears women's jewelry.
- * Pearls: wives, children, or servants; knowledge of the Qur'ān or Islām; extollments.
- * Beads: worthless property.
- * Wearing a necklace or neckband: carrying a trust.
- * Crown: For a man, worldly honor with religious decadence. For a woman, husband
- * Ring: honor, reputation, or reign.
- * Gold money and jewelry: children; loss of wealth; bad reputation.
- * Silver money and jewelry: good provision; good reputation.
- * Money contained in a closed parcel: entrusted secret.
- * Cheap coins: unsuccessful profession; limited provisions.

MIRROR

- * Mirror: a woman.
- * Seeing oneself or another person in a mirror: result of a pregnancy (child's gender, appearance, etc.)

SEWING / CUTTING

- * Needle: wife; one's condition — broken needle: bad condition.
- * Sewing with a needle: giving advice to people; doing beneficial deeds.
- * Cutting hair or wool with scissors: collecting a large amount of wealth.

Death and Burial**DEATH**

- * Death: rest; rest; travel; reversal of status (from difficulty to ease, or vice versa); fear
- * One dying without people crying over him or performing funeral procedures: death of the heart and deviation from truth; partial loss in the structure of one's home.
- * One dying and being carried in a bier upon the shoulders: he will attain high status among people.

BURIAL

- * Dying and being buried: reaching a hopeless condition in regard to religion and faith.
- * Being buried without death: imprisonment or great hardship.
- * Digging a deceased's grave: taking the deceased as an example in religious or worldly matters.

DEAD PEOPLE

- * A deceased informing about his situation or that of other dead

individuals: what he says is true.

- * A deceased dressed well and looking happy: he is in good living in *al-Barzakh* (and vice-versa).
- * Taking a worldly possession from a dead person: goodness or sustenance that comes unexpectedly.
- * Giving something to a dead person: losing that thing or what it represents.
- * Accompanying a dead person to an unknown place or house: dying.
- * Resurrecting dead people: guiding people to Islām.

Foods, Drinks, and Utensils

BIRDS, EGGS

- * Eating birds: blessings and glad tidings; marrying a woman.
- * Eating eggs: blessing and good provision.

FISH

- * Eating fish: wealth; financial gain.

FRUITS

- * Fresh fruits: good sustenance and blessings.
- * Withered fruits: illness.
- * Pomegranate: treasured wealth.
- * Eating a sour fruit: worry and distress.
- * Sweet citrus fruit: a believer.
- * Squeezing grape juice: working for a ruler.
- * Squeezing olive oil: blessing and fertility.
- * Dates, grapes, and raisins: good sustenance.

GRAINS

- * Lentils: inferior position or sustenance.
- * Wheat: charity; good sustenance; high rewards.

HONEY

- * Honey: good sustenance, remedy.

HUMAN FLESH

- * Eating someone's flesh: backbiting him; earning a benefit from him.
- * Eating own flesh: spending from his savings.

MEATS

- * Horse meat: honor and status.
- * Mule's or donkey's meat: sinning; unlawful earnings.
- * Cow meat: illness; good provision.
- * Sheep or goat meat: wealth and good provision.
- * Camel meat: wealth of an influential man.
- * Meat of untamed (prey) animals: gain and benefit.
- * Meat of an elephant: power and wealth.
- * Meat of a predator: power in proportion with the predator's power.
- * Meat of any animal that represents an enemy (snake, scorpion, crocodile, etc.): achieving victory over an enemy or gaining something from him.
- * Meat of a pig: filthy and unlawful earnings.

MILK AND DAIRY PRODUCTS

- * Cow milk: the pure nature of Islām; knowledge; cure; good provisions.
- * Sheep or goat milk: same as cow milk, except for cure.
- * Camel milk: wealth coming through an influential man.
- * Spoiled milk: wrong knowledge or deviation from *fiṭrah*.
- * Milk of untamed prey animals: gain and benefit.
- * Milk of predator animals: deviation from *fiṭrah*; cruelty; hardship; attaining power.
- * Milk of a donkey or a mule: hardship; illness.
- * Milk of a pig: sinning and loss in mind and wealth.
- * Cheese: wealth and fertility; cowardice.

UTENSILS

- * Plates, dishes, bowls, waterpots, glasses, goblets: servants and maids.
- * Dining table, platter, tray: wife.
- * Vessels: women.

VEGETABLES

- * Cucumber, onion, garlic, salad herbs: inferior position or sustenance.

WINE

- * Drinking wine: earning bad wealth; evil.
- * Drinking wine in *Jannah*: glad tidings and blessings.
- * Drunkenness: warning of severe punishment.

Hereafter**HELL**

- * Entering it: an admonishment and warning for great sins that require repentance.
- * Entering it without being harmed by it: facing some worldly worries.

JANNAH

- * Entering it: glad tidings of truly entering it as a reward for righteousness.
- * Taking some of its fruits: attaining goodness in one's religion, or a beneficial knowledge.
- * Eating the fruits: attaining a beneficial knowledge or hearing good words.
- * Receiving any of its pleasures: attaining goodness and pleasure in both lives.

RESURRECTION

- * Arrival of Resurrection Day: coming of justice; punishment for the oppressors; relief for the oppressed.

Houses and Buildings**HOUSE**

- * House of unknown location and owners: one's home in the hereafter.
- * Owning or acquiring a house: attaining worldly possessions comparable to that house in dimensions and beauty.
- * Extending a house: increase in one's worldly possessions.
- * Destruction of a section in a house: loss in one's worldly possessions and status.
- * One selling one's home: death.

PALACE

- * A good person owning a palace: attaining a high status in religion or life.
- * A sinner owning a palace: punishment and loss comparable to the size of the palace.
- * Entering a palace: marriage.

PARTS OF A HOUSE

- * Main door: custodian or owner of the house.
- * Main door's doorstep: wife.
- * Door beams: sons or daughters.
- * Wall or pillars: a person's religious or worldly situation.
- * Climbing a stair or ladder: rising and improving in Islām and in the ranks of *Jannah*.

TOWN

- * Destruction in a town: a disaster that affects the religious or worldly situation of the residents.
- * Bridge: An important man who facilitates things for people.

OTHER BUILDINGS

- * Ruins: misguidance; punishment.
- * Fortress: protection and security.

Landscape**GARDEN OR FIELD**

- * A field ready for tilling: wife.
- * Tilling a land: intercourse with wife.
- * Garden producing foliage and fruits: having children.
- * Eating from a garden: marrying a wealthy woman.
- * Wide gardens: Islām; *Jannah*; study circles.

LAND OR EARTH

- * Wide or unknown land: the worldly life.
- * Wide green land: the religion of Islām.
- * Barren land: *bid'ah* or sinning.
- * Desert: travel.
- * Land opening up for a person: extended and secure life.
- * Land folded up for a person: approach of death.
- * Disappearing into the earth without there being a hole: spending one's life running after worldly possessions.
- * Falling into a hole in the earth: facing evil plotting or deceit.
- * Dust, soil, or sand: wealth.
- * Dust or fog filling one's view: a vague or obscure affair.
- * Small stones and pebbles: words said without knowledge.

MOUNTAINS AND HILLS

- * Mountain or hill: individual whose importance is proportional to the size of the mountain or hill.
- * Boulder: cruel man.
- * Rising up a mountain or hill: attaining a high status in regard to religion or worldly affairs.

Marriage, Pregnancy, Delivery**MARRIAGE**

- * Marrying a woman: marrying the same, or a comparable woman; attaining honor and status proportional to her beauty.
- * Marrying a dead woman: acquiring a useless property or affair.

PREGNANCY AND DELIVERY

- * Pregnancy: increase in wealth and property.
- * Delivering a girl: happiness and good fortune.
- * Delivering a boy: hardship; burden; distress.

People**INFANTS**

- * Baby-girl: happiness and good fortune.
- * Baby-boy: hardship; burden; distress.

MAN

- * Young unknown man: enemy.
- * Old unknown man: indication of one's fortune and well-being, which would correspond to the level of the old man's strength,

WOMAN

- * Unknown woman: *fitnah* and temptation (for a man).
- * Older unknown woman: one's coming year. Its fortune and well-being, would correspond to the old woman's level of fairness, health, etc.

Righteous Individuals**ANGELS**

- * Angels walking peacefully in a place: bringing the people in that place glad tidings of blessing, honor, fertility, victory, or martyrdom.
- * Angels in *masjids*: invitation for people to stop sinning and turn to Allāh (ﷻ) with worship and prayer.
- * Angels hitting a person: punishment for great sinning.
- * Angels walking among graves: impending death or disaster.

PROPHETS

- * The Prophet (ﷺ): represents the Sunnah; normally, seeing him is glad tidings for the dreamer and others seen with him.
- * The Prophet (ﷺ) appearing pleased: approval of one's acts of worship and righteousness.
- * The Prophet (ﷺ) appearing upset, tired, or weak: disapproval of one's sinning and disobedience.
- * The Prophet (ﷺ) giving his ring or sword to someone: great knowledge or honor for the recipient.
- * Other prophets (ﷺ): same as seeing angels, with the exception of martyrdom.

Sky & Heavenly Bodies

GALAXY

- * Rotating galaxy: travel.

MOON

- * Moon: king, king's deputy, person of authority, parent, spouse.
- * Holding or owning it: attaining authority, marrying, having a child.
- * Moon eclipse or darkness: a problem for the person represented by it.

PLANET

- * A planet: person of authority, brother.

SKY

- * Ascending to the sky: attaining high status, honor, or forgiveness.
- * Falling from the sky: disgrace or great sinning.

STARS

- * Stars: scholars, noble people.
- * Stars falling from the sky: punishment on earth.

SUN

- * Sun: king, person of high authority, parent.
- * Holding or owning it: attaining authority.
- * Sun eclipse: a problem for the person represented by it.

Trees and Vegetation

PLANTS

- * Basil: hypocrite.
- * Aromatic plants and flowers: good offspring.

TREES AND WOOD

- * Tree: a man whose benefit correspond to the tree that is seen (as below).
- * Fruitless tree: a man of little benefit.
- * Aromatic tree: a man of good reputation.
- * Large and healthy fruitful tree: a good word of lasting benefit; a believer; a good wife.
- * Bad or harmful tree: evil message; bad man.
- * Date tree: a believer.
- * Thorny tree: sly evil; a harmful man.
- * Taking fruits or leaves from a tree: attaining a benefit from the man that the tree represents.
- * Dry wood: hypocrisy.
- * Dry twigs: numerous small sins; slander spread among people.
- * Staff or cane: a dependable and trustworthy man.

VEGETATION

- * Walking among dense vegetation: attaining fertility and blessing.
- * Planting seeds that produce good vegetation: doing good deeds that are accepted by Allāh; having good offspring.

Water and Sources

RIVER

- * River: a man whose importance corresponds to the river's size.
- * Drinking from a river: attaining goodness and blessings.
- * Bathing in a clear river: repentance and expiation of sins; departure

of distress, illness, debt, or fear.

- * Bathing in a muddy river: illness or distress.

SEA

- * A calm sea: a kind ruler or person of authority.
- * A rough sea: a cruel ruler or person of authority.
- * Drinking from a calm sea: attaining dominance.
- * Drowning in a calm sea: becoming overwhelmed by the rulers.
- * Drowning in a rough sea: becoming overwhelmed with distress and hardships.
- * Walking over the sea: attaining a high position or rule; excelling one's peers.

SHIP

- * Boarding a ship: attaining safety or security.
- * Being on a ship in the middle of the sea: dealing with people of authority on good terms (if the sea is calm) or bad terms (if the sea is rough), but either case ends with security.

SPRING

- * A small spring or stream: good living and glad tidings, on-going good deeds.
- * Drinking from a spring or performing *wudū'*: removal of sins or distress.
- * A stream gushing out of a house or wall: disaster, distress, and grief for the people of that house.

WELL

- * A well: a person's capital or livelihood; deceit and plotting against him.
- * Digging a well that produces good water: attaining good wealth.
- * Difficulty in digging a well: hardship in earning a living.
- * Pulling water and giving it to others: giving charity and helping people.

- * Pulling dirty water: wealth earned by illegal means.
- * Entering a well or falling into it: distress that will end with ease and victory.

Weather Conditions and Natural Disasters

CLOUDS

- * Clouds heavy with rain: knowledge; wisdom; mercy; the religion of Islām.
- * Dark and gloomy clouds: punishment.
- * Rising above the clouds or collecting clouds: attaining a high status and power.

EARTHQUAKE

- * Earthquake: major event or serious disaster.
- * Earthquake shaking some mountains: deviation of some scholars.
- * Earth shaking under a person: he is arrogant and neglectful of his *dīn*.

FIRE

- * Fire with flames spreading and burning a place: disease, oppression, or death afflicting that place.
- * Fire with flames spreading without burning: great dispute and arguments.
- * Fire falling from the sky: punishment where it falls.
- * Fire rising from a place toward the sky: great sinning committed by the people of that place.
- * Eating fire: earning unlawful wealth from an orphans's money or from *ribā*.
- * Fire burning a person's clothes or limbs: a disaster afflicting him whose size corresponds to the importance of the burnt object.
- * Sparks of fire: evil talk.
- * Lighting a fire to guide people: teaching beneficial knowledge.
- * Collecting ashes: wasting time in worthless matters.

FLOOD

- * Punishment and destruction.

HAIL

- * Distress and punishment.

LIGHTNING

- * For the sinful: cause for fear.
- * For the righteous: hope and expectation of blessings.

RAIN

- * Rain falling over a general area: mercy and blessings.
- * Rain containing good provision: blessings; *īmān*.
- * Heavy rain: blessings and fertility.
- * Limited rain, falling especially on sinners: punishment and diseases for them.

SNOW

- * Falling in areas where it commonly falls: similar to rain.
- * Falling heavily in areas that rarely get snow: same as hail.

THUNDER

- * Without rain: fear.
- * With rain: cure for the sick.

WIND

- * Good and mild wind: blessings and glad tidings of mercy.
- * Storms or dark wind: distress and bad omen.

Worship

ATHĀN

- * Hearing *athān*: performing *hajj*; security from Satan.
- * *Athān* sounding in streets and roads: important news will reach the people.
- * Calling *athān* with incorrect words: the caller is a thief.

KA'BAH

- * The Ka'bah: may represent the ruler of the Muslims, its status (of perfection, destruction, etc.) reflecting his status (of well-being, illness, deviation, etc.)
- * The Ka'bah moved to a town other than Makkah: security for that town.
- * Performing *ṭawāf* or other acts of worship around it: approval or foretelling of one's goodness and righteousness.
- * Turning away from the Ka'bah, or praying on top of it: weakness or deviation in one's Islāmic faith or practice.

PRAYER

- * Performing a good prayer: righteousness and obedience to Allāh (ﷻ).
- * Performing an incomplete prayer, or in a wrong direction: disobedience or flaw in one's faith.
- * Adding incorrect parts to the prayer: committing a *bid'ah*.
- * Doubt regarding the direction of *qiblah*: doubt or misguidance regarding the religion.
- * Leading others in prayer: ruling people.

Miscellaneous Dream Symbols

GUIDANCE AND MISGUIDANCE

- * Light: guidance.

- * Darkness: misguidance.
- * Straight and clear road: Islām; guidance.
- * Short twisted paths: misguidance and evil.
- * Right bend in a road: direction of guidance.
- * Left bend in a road: direction of misguidance.

KNOWLEDGE AND LEARNING

- * Closed books or parchments: hidden news.
- * Open books: apparent news.
- * Books of religion: knowledge and wisdom.
- * Books of poetry: lies and deviation.
- * *Muṣḥaf* (Qurʾān book): great wisdom and knowledge.

WEAPONS

- * All weapons represent power, dignity, and honor. This varies in accordance with the weapon's power and effectiveness.
- * Losing a weapon: loss or reduction of power and dominance.
- * Breaking of a weapon: loss in person or followers.
- * Shield or armor: protection and security.
- * Throwing arrows: attacking with words.

REFERENCES

Al-Athkār (Extollments), Muḥyiddīn an-Nawawī, Verified by Salīm al-Hilālī, Maktabat ul-Ghurabā', al-Madīnah, 1413 (1992).

Al-Ishārāt fī 'Ilm il-'Ibārāt (Pointers for the Knowledge of Dream Interpretation), Ibn Shāhīn (referenced in *al-Muqaddimāt*, below).

Al-Itiṣām bis-Sunnah (Taking Shelter in the Sunnah), Ibrāhīm Bin Mūsā ash-Shāṭibī (commentary and *Ḥadīth* verification by Mashhūr Salmān), Maktabat ut-Tawḥīd, Baḥrain, 1421 (2000).

Al-Kalim uṭ-Ṭayyib (The Good Sayings), Taqiyy ud-Dīn Ibn Taymiyyah & Muḥammad Nāṣir ud-Dīn al-Albānī, Maktabat ul-Ma'ārif, Riyadh, 1422 (2002).

Al-Minhāj Sharḥu Ṣaḥīḥu Muslim Bin al-Ḥajjāj (The Guidance in the Explanation of *Ṣaḥīḥ Muslim*), Muḥyiddīn an-Nawawī, Dār ul-Ma'rifah, Beirut, 1423 (2003).

Al-Mu'lim 'alā Hurūf il-Mu'jam fī Ta'bīr il-Aḥlām (Alphabetical Guide to Dream Interpretation), Ibrāhīm al-Maqdisī, Dār Ibn ul-Jawzī, Dammam (Saudi Arabia), 1426 (2005).

Al-Muqaddimāt ul-Mumahhidāt us-Salafiyyāt fī Tafsīr ir-Ru'ā wal-Manāmāt (Laid Down *Salafī* Introductions in Regard to Interpreting Dreams), Mashhūr Salmān and 'Umar 'Abd ur-Raḥmān, Mu'assasat ur-Rayyān, Beirut, 1426 (2005).

'Amal ul-Yawmi wal-Laylah (Deeds for the Day & Night), Ibn us-Sunnī / M. al-Labābīdī, Dār ul-Kitāb al-'Arabī, Beirut, 1425 (2005).

Ar-Ru'ā wal-Aḥlām, Ādābun wa-Aḥkām (Dream Etiquettes & Regulations), Khālīd ash-Shāyī', Dār Balansiyah, Riyadh, 1423 (2003).

Ar-Ru'ā wal-Aḥlāmu fin-Nuṣūṣ ish-Shar'īyyah (Dreams in the *Shar'ī* Texts), Usāmah ar-Rayyis, Dār ul-Andalus, Jeddah, 1414 (1993).

Ar-Ru'ā wal-Aḥlāmu fis-Sunnat in-Nabawiyyah (Visions & Dreams in the Prophetic Sunnah), 'Abdullāh Muḥammad al-'Umarī, Dār un-Nafā'is, Amman, 1425 (2005).

Ar-Rūḥ (the Soul), Ibn Qayyim il-Jawziyyah, Dār ul-Ḥadīth, Cairo, 1419 (1998).

At-Tamhīd limā fil-Muwaṭṭa'i min-al Ma'ānī wal-Masānīd (Laying Down What Is in *al-Muwaṭṭa'* of Meanings and *Isnāds*), Ibn 'Abd il-Barr al-Qurṭubī, al-Fārūq al-Ḥadīthah, Cairo, 1426 (2005).

Dream Interpretation According to the Qur'ān & Sunnah, Bilal Philips, Dar al-Fatah, Sharjah, 1996.

Faḥ ul-'Allām bi-Ta'wīl ir-Ru'ā wal-Aḥlām (Guidance from the Most Knowing in Interpreting Visions & Dreams), Fu'ād 'Abd ul-Ghaffār, Dār ul-Kayān, Riyadh, 1426 (2005).

Faḥ ul-Bārī Sharḥu Ṣaḥīḥ il-Bukhārī (The Creator's Inspiration in Regard to the Explanation of *Ṣaḥīḥ ul-Bukhārī*), Aḥmad Bin Ḥajar al-'Asqalānī, Dār us-Salām, Riyadh, 1421 (2000).

Fiqh ul-Aḍ'iyyati wal-Aṭḥkār (*Fiqh* of Supplications & Extollments), 'Ab ur-Razzāq al-Badr, Kunūz Eshbīliyyā, Riyadh, 1424 (2004).

Ifādat ul-Anāmi bimā Warada fil-Manām (Benefiting People in Regard to What Has Been Reported about Sleep), Quṭb ud-Dīn al-Bakrī, Dār Ibn Ḥazm, Beirut, 1421 (2000).

Ikhtiyār ul-Awlā fī Sharḥi Ḥadīth Ikhtiṣām il-Malā' il-A'lā (Best Choice Explaining the *Ḥadīth* about the Dispute among the Most Sublime Community), Zayn ud-Dīn Ibn Rajab, Dār ul-Aqṣā, Kuwait, 1406 (1985), and Dār Ibn Rajab, al-Manṣūrah, Egypt, 1423 (2003).

Ilām ul-Muwaqqi'ina 'an Rabb il-'Ālamīn (Informing the Travelers

(to Truth) about the Lord of the Nations), Ibn ul-Qayyim, Dār ul-Ḥadīth, Cairo, 1422 (2002).

Kitāb ul-Manāmāt (Book of Dreams), 'Abd us-Salām 'Allūsh, Dār ul-Ma'rifah, Beirut, 1421 (2000).

Man Ra'ā Ru'yā fa-Kānat Kamā Ra'ā (Seeing a Dream that Later Happens Accordingly), Ibrāhīm al-Ḥāzimī, Dār ush-Sharīf, Riyadh, 1418 (1997).

Manāmāt ur-Rasūl (The Messenger's (ﷺ) Dreams), Majdī Fathī as-Sayyid, Dār us-Salām, Cairo, 1412 (1991).

Manāmāt ur-Rasūli wal-Anbiyā'i waṣ-Ṣaḥābah (Dreams of the Messenger (ﷺ), the Prophets, and the Companions), 'Abd ul-Qādir Ibrāhīm, Dār ul-Qalam al-'Arabī, Aleppo, 1419 (1999).

Manhaju Ahl is-Sunnati wal-Jamā'ah fir-Ru'ā wal-Ahlām, (Methodology of *Ahl us-Sunnati wal-Jamā'ah* in Regard to Visions & Dreams), Khālīd al-'Anbarī, Taqniyah Printers, Riyadh, 1411 (1990).

Qāmūsu Tafsīr il-Ahlām (Dictionary of Dream Interpretation), Khālīd al-'Anbarī, Dār Ibn Ḥazm, Beirut, 1421 (2000).

Qāmūsu Tafsīr il-Ahlām (Dictionary of Dream Interpretation), Khālīd al-'Anbarī, Mu'assasat ul-Juraysī, Riyadh, 1412 (1991).

Qawā'idu Tafsīr il-Ahlām (Rules for Dream Interpretation), Aḥmad al-Maqdisī (ash-Shihāb ul-'Ābir), Mu'assasat ur-Rayyān, Beirut, 1421 (2000).

Ra'ayt un-Nabiyy (I Saw the Prophet (ﷺ)), 'Abd ul-'Azīz Aḥmad 'Abd ul-'Azīz, ad-Dār ul-'Ālamiyyah, Alexandria, 1426 (2005).

Ru'yāl Anbiyā'i waṣ-Ṣāliḥīn (Dreams of the Prophets and the Righteous), Dār Ibn Ḥazm, Beirut, 1422 (2002).

Ru'yat un-Nabiyyi fil-Manām (Seeing the Prophet (ﷺ) in a Dream),

Muḥammad ar-Ramlī, *Dār un-Nafā'is*, Amman, 1423 (2003).

Ṣaḥīḥu Ru' an-Nabiyy (Authentic Dreams of the Prophet (ﷺ)), 'Iṣām Mūsā Hādī, al-Maktabah al-Islāmiyyah, Amman, 1422 (2001).

Sharḥ us-Sunnah (Explanation of the Sunnah), al-Husayn Bin Mas'ūd al-Baghawī, Dār ul-Kutub il-'Ilmiyyah, Beirut, 1424 (2003).

Sharḥu Riyādh iṣ-Ṣāliḥin (Explanation of *Riyādh iṣ-Ṣāliḥin*), Muḥammad Ṣāliḥ Bin 'Uthaymīn, Dār ul-Kutub al-'Ilmiyyah, Beirut, 1424 (2003).

Ta'bīr ir-Ru'yā (Dream Interpretation), 'Abdullāh Ibn Qutaybah, Dār ul-Bashā'ir, Damascus, 1422 (2001).

Tafsīr ul-Aḥlām (Dream Interpretation), 'Abd ul-Ghanī an-Nābulī, Dār ut-Turāth, Kuwait, 1409 (1989).

Tafsīr ul-Aḥlām (Dream Interpretation), Ibn Sīrīn, Dār uṭ-Ṭalā'ī, Cairo, 1415 (1994).

Tafsīr ul-Aḥlāmi bil-Qur'ān (Interpreting Dreams with the Qur'ān), Muḥammad 'Arif, Dār ul-I'tiṣām, Cairo, 1410 (1989).

Ta'jīl us-Suqyā fī Ta'bīr ir-Ru'yā (Quenching the Thirst in Regard to Dream Interpretation), Aḥmad Farīd, Maktabat uṣ-Ṣaḥābah, Jeddah, 1412 (1991).

Ta'ṭīr ul-Anām fī Ta'bīr il-Manām (Presenting People with the Fragrance of Dream Interpretation), 'Abd ul-Ghanī an-Nābulī, Dār ul-Kitāb al-'Arabī, Beirut, 1425 (2005).

The Interpretation of Dreams, Ibn Sirin, Dar al-Taqwa, London, 1994.

Yā Nā'iman Mathā Tarā? (O Sleeping Person, What Do You See?), 'Abdullāh al-Būsa'īdī, Dār Ibn Ḥazm, Beirut, 1422 (2001).

APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote specifying the location of the *āyah*(s) cited.

Similarly, our *ḥadīth* quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote briefly specifying its location in *Ḥadīth* compilations and its authenticity verification. If the *ḥadīth* contains a supplication or exaltation, we generally include a full transliteration of its text.

USEFUL CHARTS

We present below two important charts. The first defines the transliteration symbols that we employ in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of books on Islām. We attempt to provide such terms, together with their definitions, in the following glossary. We follow the glossary with a list of the Arabic weekdays and the Islāmic lunar months.

Other terms pertinent to the current book are included in the “Index” section at the end of this appendix, together with a page-reference indicating where they are defined in this book.

Glossary of Common Terms

Term	Definition
' <i>Abd</i>	Slave, servant, or worshiper. Pl.: ' <i>ibād</i> or ' <i>abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Pl.: <i>Ādāb</i> .
<i>Al-Fātiḥah</i>	The first chapter of the Qur'ān.
' <i>Ālim</i>	A scholar or learned man in Islām.
' <i>Allāmah</i>	Exaggerated form of " <i>ālim</i> ".
<i>Āmīn</i>	"O Allāh, answer my supplication," said at the end of a supplication.
<i>Anṣār</i>	Madīnah residents who supported the Prophet (ﷺ).
' <i>Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer.
<i>Athān</i>	Call to the prayer.
' <i>Awrah</i>	A weakness that requires protection, or body-parts that must be covered from others.
<i>Āyah</i>	Miracle or sign. Also, the smallest subdivision of the Qur'ānic text — usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Bid'ah</i>	Unacceptable innovation in any of the Islāmic teachings.
<i>Da'wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	An old currency that used gold.
<i>Dirham</i>	An old currency that was made of silver or copper.
<i>Du'ā</i>	Supplication.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer.
<i>Fard</i>	Obligation.
<i>Fard Kifāyah</i>	A communal obligation that must be performed by at least a few Muslims.
<i>Fard 'Ayn</i>	An obligation that must be performed by every Muslim.

Term	Definition
<i>Fatwā</i>	A religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Fiṭrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.
<i>Ḥadīth</i>	Reports of the Prophet's (ﷺ) sayings, actions, and tacit approvals.
<i>Ḥajj</i>	Major pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	A circle or ring. It normally refers to a study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good or acceptable.
<i>Hilāl</i>	Crescent.
<i>Ḥijāb</i>	Cover. It usually refers to the Muslim woman's proper clothing.
<i>Hijrah</i>	Migration — usually refers to the Prophet's migration to al-Madīnah.
<i>‘Īd</i>	Festival. Pl.: <i>a’yād</i> .
<i>Ijmā’</i>	Consensus.
<i>Ijtihād</i>	Striving to reach a correct conclusion from the available evidence.
<i>Imām</i>	A leader (of a nation, prayer, etc.), or a distinguished Islāmic scholar.
<i>Īmān</i>	Faith or belief.
<i>‘Ishā’</i>	Night. It is usually applied to the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.

Term	Definition
<i>Jamā'ah</i>	A Muslim congregation or community.
<i>Janāzah</i>	A funeral, or a deceased's prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh's cause.
<i>Jinn</i>	A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as "demon". Satan is one of the <i>jinn</i> s.
<i>Jumu'ah</i>	Friday. It also applies to the Friday prayer.
<i>Kāfir</i>	A person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: <i>khulafā'</i> .
<i>Khamr</i>	Alcoholic beverages.
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer.
<i>Makrūh</i>	An act that is disapproved in Islām.
<i>Maḥram</i>	A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, suckling son, etc. Examples of non- <i>maḥrams</i> : first cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī.
<i>Minbar</i>	Steps mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — a person who undertakes <i>hijrah</i> . Pl.: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to those who migrated to Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Pl.: <i>mujāhidūn</i> or <i>mujāhidīn</i> .

Term	Definition
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer.
<i>Mushrik</i>	A person who practices <i>shirk</i> . Pl.: <i>mushrikūn</i> or <i>mushrikīn</i> .
<i>Nafl</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh's decree and measure.
<i>Qiblah</i>	The direction of al-Ka'bah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is quoted by the Prophet (ﷺ) from Allāh.
<i>Rak'ah</i>	A full prayer unit, containing one <i>rukū'</i> . Pl.: <i>rak'āt</i> .
<i>Ribā</i>	Usury or interest.
<i>Rukū'</i>	The act of bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet's companions; singular: <i>ṣaḥābī</i> .
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu 'alaykum</i>).
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: "There is no true god but Allāh, and Muḥammad is Allāh's Messenger." Also, it is often applied to martyrdom for Allāh's (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh's cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā'</i> .
<i>Shām</i>	The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.
<i>Shar' or Shar'ah</i>	The Islāmic Law. " <i>Shar'i</i> " means a legislated or permissible matter in Islām. And " <i>ash-Shāri</i> " is the Legislator: Allāh (ﷻ).

Term	Definition
<i>Shaykh</i>	An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism or paganism — ascribing divinity to others besides Allāh.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
<i>Sunnah</i>	Way, guidance, or teachings. Most commonly, it refers to the Prophet's (ﷺ) way and guidance.
<i>Sūrah</i>	Qur'ānic chapter.
<i>Tābi'ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Pl.: <i>tābi'ūn</i> or <i>tābi'in</i> .
<i>Tafsīr</i>	Qur'ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, "Allāhu Akbar — Allāh is the greatest."
<i>Tahlīl</i>	Saying, "Lā ilāha illallāh — There is no (true) god except Allāh."
<i>Tahmīd</i>	(Also, <i>ḥamd</i>): saying, "Al-ḥamdu lillāh — Praise be to Allāh."
<i>Taqlīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, "Subḥān Allāh — Exalted is Allāh."
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the last part of the prayer that includes the <i>Shahādah</i> and <i>ṣalāh</i> upon the Prophet (ﷺ).
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Ṭawāf</i>	Circumambulation around the Ka'bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.
<i>Tayammum</i>	A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.

Term	Definition
<i>Thikr</i>	Extollment: remembering and mentioning Allāh (ﷻ). Pl.: <i>athkār</i> .
' <i>Ulamā'</i>	Plural of "‘ālim".
<i>Ummah</i>	Community, nation, or followers.
' <i>Umrah</i>	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Wahy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Witr</i>	Odd number. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak'āt</i> is odd.
<i>Wuḍū'</i>	Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity.
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer.

Arabic Weekdays and Islāmic *Hijrī* Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jumu'ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu'ā</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشَّهْر		Lunar Month	الشَّهْر
1	<i>Muḥarram</i>	مُحَرَّرَم	7	<i>Rajab</i>	رَجَب
2	<i>Ṣafar</i>	صَفَر	8	<i>Sha'bān</i>	شَعْبَان
3	<i>Rabi' al-Awwal</i>	رَبِيعُ الْأَوَّل	9	<i>Ramaḍān</i>	رَمَضَان
4	<i>Rabi' al-Ākhir</i>	رَبِيعُ الْآخِر	10	<i>Shawwāl</i>	شَوَّال
5	<i>Jumāda Ūlā</i>	جُمَادَى الْأُولَى	11	<i>Thul-Qa'dah</i>	ذُو الْقَعْدَةِ
6	<i>Jumāda Ākhirah</i>	جُمَادَى الْآخِرَةِ	12	<i>Thul-Hijjah</i>	ذُو الْحِجَّةِ

Transliteration

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Ma</u> n, <u>sa</u> d. At times: <u>Fa</u> ther, <u>ha</u> rd, <u>go</u> d.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ī, Ī	(ي) <i>Yā'</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>recei</u> ve.
‘	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.
Th, th	(ث) <i>Thā'</i>	<u>Th</u> ree, <u>mo</u> th.
H, h	(ح) <i>Hā'</i>	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
Kh, kh	(خ) <i>Khā'</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thāl</i>	<u>Th</u> ere, <u>mo</u> ther.

Symbol	Stands for	English Equivalent Sounds
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>sc</u> le”.
Ḍ, ḍ	(ض) <i>Ḍād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Ẓ, ẓ	(ظ) <i>Ẓah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
‘	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “ḥ”.
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> . Similar to the “R” in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “c <u>o</u> ffee”.

Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase & Transliteration	Meaning	Mentioned with
<i>Subḥānahū wa ta‘ālā;</i> <i>Jalla jalāluh;</i> <i>‘Azza wajal</i>	 He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Ṣallallāhu ‘alayhi</i> <i>wasallam</i>	 May Allāh's peace and praise be on him.	Muḥammad or another prophet
<i>‘Alayhis-salām</i> <i>‘Alayhas-salām</i> <i>‘Alayhimas-salām</i> <i>‘Alayh as-salām</i>	 Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)

Phrase & Transliteration		Meaning	Mentioned with
<i>Raḍiyallāhu ‘anhu</i> 		May Allāh be pleased with him, her, both of them, or all of them.	<i>Ṣaḥābah</i>
<i>Raḍiyallāhu ‘anhā</i> 			
<i>Raḍiyallāhu ‘anhumā</i> 			
<i>Raḍiyallāhu ‘anhum</i> 			
<i>Raḥimahullā</i> 		May Allāh have mercy on him, her, both of them, or all of them.	Past ‘ulamā’ or righteous Muslims
<i>Raḥimahallāh</i> 			
<i>Raḥimahumallāh</i> 			
<i>Raḥimahumullāh</i> 			

Index of Arabic Terms

<i>Aḍghāth</i>	112	<i>Naftḥ</i>	118
‘Adn	194	<i>Nushrah</i>	167
<i>Al-Ḥūr ul-‘Īn</i>	246	<i>Qiyām</i>	74
<i>Başq</i>	118	<i>Rāfi‘</i>	146
<i>Dalw</i>	165	<i>Rāf’</i>	
<i>Dunyā</i>	283	<i>Rifāh</i>	146
<i>Ḥashr</i>	250	<i>Rūḥ</i>	2
<i>Ḥawḍ</i>	185	<i>Arwāḥ</i>	2
<i>Ḥinnā’</i>	167	<i>Ruqyah</i>	118
<i>Ḥulum</i>	99	<i>Ru’yā</i>	99
<i>Aḥlām</i>	99	<i>Ru’ā</i>	99
<i>Ḥulm</i>	99	<i>Sālim</i>	243
<i>Iḥrām</i>	182	<i>Sawād</i>	204
<i>Injīl</i>	56	<i>Sawdā’</i>	165
<i>Izār</i>	60	<i>Sayyid</i>	204
<i>Ītikāf</i>	179	<i>Siwāk</i>	42
<i>Jahannam</i>	193	<i>Ṭāb</i>	146
<i>Janābah</i>	44	<i>Tafl</i>	118
<i>Junub</i>	44	<i>Taftḥ</i>	118
<i>Khushū’</i>	214	<i>Takyīf</i>	174
<i>Maṣlahah</i>	211	<i>Tamthīl</i>	174
<i>Muṣḥaf</i>	316	<i>Taqdīs</i>	21
<i>Mu’awwithāt</i>	24	<i>Tashbīh</i>	174
<i>Mu’awwithatān</i>	25	<i>Tawrāh</i>	56
<i>Mu’tazilah</i>	109	<i>Ta’awwuth</i>	115
<i>Nafs</i>	2	<i>Isti’āthah</i>	115
<i>Anfus</i>	2	<i>Tābīr</i>	234

<i>Ta'īl</i>	174	<i>Waḍā'ah</i>	155
<i>Thahab</i>	202	<i>Walad</i>	165
<i>'Uqbah</i>	146	<i>Zakāt ul-Fiṭr</i>	50
<i>Āqibah</i>	146		

PUBLISHED TITLES BY THE AUTHOR

Fiqh Handbooks

1. Festivals & Celebrations in Islām, 2nd Ed., 272 pp, 2005.
2. The Night Prayers, *Qiyām & Tarāwīḥ*, 2nd Ed., 195 pp, 1999.

The Inevitable Journey

1. Sickness, Regulations and Exhortations, 2nd Ed., 327 pp, HB, 2003.
2. Inheritance, Regulations and Exhortations, 2nd Ed., 175 pp, HB, 2005.
- 2a. Islāmic Will & Testament Booklet, 16 pp, 2000.
3. Funerals, Regulations and Exhortations, 2nd Ed., 326 pp, HB, 2003.
4. Life in *al-Barzakh*, 126 pp, 1998.
5. The Dreamer's Handbook, Sleep Etiquettes & Dream Interpretation, 359 pp, HB, 2006.

The Muslim Family

1. Quest for Love & Mercy (Regulations for Marriage & Wedding in Islām), Rev. Ed., 204 pp, 2005.
2. Closer than a Garment (Marital Intimacy According to the Pure Sunnah), Rev. Ed., 192 pp, 2005.
3. The Fragile Vessels (Rights & Obligations Between the Spouses in Islām), Rev. Ed., 190 pp, 2005.
4. Our Precious Sprouts (Islāmic Regulations for Newborns), 234 pp, 2002.

Īmān Made Easy

1. Knowing Allāh, 2nd Ed., 127 pp, 2002.
2. Knowing the Angels, 2nd Ed., 131 pp, 2003.
3. Knowing Allāh's Books & the Qur'ān, 2nd Ed., 124 pp, 2003.
4. Knowing Allāh's Prophets & Messengers, 127 pp, 2002.
5. Knowing the Last Day, 216 pp, 2004.
6. Believing in Allāh's Decree, *Qadar*, 247 pp, 2004.

Enter Into Islām Completely

1. The Beard & Other Traits of *Fiṭrah*, 2nd Ed., 111 pp, 2005.
2. Smoking, a Social Poison, 51 pp, 1999.
3. Islāmic Perspective of Contraception & Abortion, 64 pp, 2000.
4. Regulations of Worship During Menses, 86 pp, 2001.

Stories from the Sunnah

1. Ibrāhīm, A Nation in One Man, 184 pp, 2003.

Other Titles

1. *Ar-Risālat ut-Tabūkiyyah* (the Magnificent Journey), 2nd Ed., 136 pp, 2001.
2. Commanding Good & Forbidding Evil According to Ibn Taymiyyah, 54 pp, 1997.
3. Allāh's Right upon His Servants: *Tawḥīd* vs. *Shirk*, 51 pp, 1995 (out of print).
4. The Qur'ān and the Sunnah, 38 pp, 1982 (out of print).